San Francisco, 25 January : 1900

THE PACIFIC

A religious and family paper

Volume XLIX *Number 4*

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A Divine Purpose.

EVEN in the unregenerate there is the development of a spiritual nature, notwithstanding its limitation and perversion. Man may abandon God, but God will not abandon him; there is the throbbing of a divine life in every artery of his corrupted heart; the name of God it is that is nearest the lips of even the blasphemer. The consent of man's will is not necessary to the mastery of this divine life in his spiritual nature; and to his unwillingness this mastery seems a compulsion. Whether with or against his will, the divine purpose will be fulfilled in man as in the world; in the universal scheme the eternal word compels him. He may give or withhold his heart—love is of choice. His attitude of readiness or unreadiness is within the scope of his freedom. The Word will be glorified; he may freely determine whether he will share that glory as a child of the kingdom.—*From "God in His World."*

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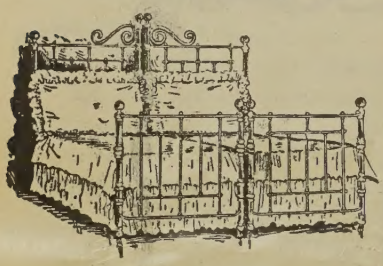

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 25 January: 1900

Light.

" God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is gray
With morning light !"

The church statistics for 1899, published by the New York Independent, do not show the strength of the various denominations for that year, but rather for 1898, the tables being compiled from the statistics gathered by the various denominations for 1898 and published early last year. Nevertheless the presentation is of interest and value. The progress of the kingdom through the different denominations is shown; and in such tabulation there is a suggestiveness which ought to lead the churches to careful consideration of methods of work. The total net gain in membership in the United States was 277,367. The largest percentage among the denominations of considerable size was three, for the Disciples of Christ. The Lutherans stood next, with 2.6. It is significant that the seventeen divisions of the Methodist Church showed a net gain of only five-tenths of one per cent. The small gain in some of the denominations undoubtedly is to be explained by revision of the rolls and the dropping therefrom of the names of many who have not shown themselves worthy the name of Christians. The churches are not as anxious as they were some years ago to show large membership lists; quality rather than quantity is desired. The cry lately has been not so much for more Christians as for better Christians. The growth in the Lutheran Church we believe can be accounted for by the training which is given the young. From among the young people should be expected the greatest number of recruits for the church of Christ, and the fruitage of effort indicates to-day that the churches paying the best attention to the religious training of the young are reaping the best results in the gathering of souls into the kingdom. Such work not only brings in a fair number, but it brings them in in such a manner as to bind them firmly to the church and to make of them in general exemplary Christians. The growth among the Disciples of Christ may be attributed in considerable part to the custom among the ministers in those churches of letting no religious service pass without pressing for some decision for Christ on the part of the unconverted. The small gain in the Methodist churches we believe to be due to the fact that in many localities there has been a turning away from the revival method so long used in that church, and the placing as yet of no other method in its stead.

The church and kingdom of Christ are growing more rapidly than the population, despite the fact that there has not been a very great increase in church membership during the last few years. The statistics published recently by the New York Independent show a gain of at least seven million communicants since 1890. The percentage of growth is thirty-four, and it is not likely that the percentage of growth of population has been much more than half that. Long ago was it said by the Man of Nazareth, "And I, if I be lifted up from the earth, will draw all men unto me." He also said that he had founded his church on a rock, and that the gates of hades should not prevail against it. Men in all the ages since have not found anything to take the place of the teachings of Christ. They are finding nothing to-day, notwithstanding the fact that mighty intellects have sounded the depths of investigation. Everywhere to-day men realize, as Job realized centuries ago, that no one by searching can find out God. But that God spoke to the world in and through Jesus of Nazareth, more and more the world is coming to believe; and every passing decade shows that the world is gradually being brought to his allegiance.

The Clergyman Who Is Growing Old.

The preference for young men in the work of the Christian ministry is far too general to promise the best things for the kingdom of Christ. In many churches in which efforts have been made during recent years to secure pastors, almost the first question has been, concerning any person mentioned for the place, "How old is he?" And if the man was found to be past forty there has invariably been some objection to him because of his age. In many instances these objections have not been numerous, but have been enough to lead churches to turn from men of acknowledged capability to an acceptance of some one having but little to commend him save the fewness of his years. If this preference should increase during the next decade as it has during the last, it will bar many a young man from the work of the gospel ministry who otherwise would enter it and do splendid service for the Master. Young men will not spend a long term of years fitting themselves for a work which at the best they can carry on only a third or a half the time men usually spend successfully in other avenues of life and work. It may be thought by some one that God will continue to call young men into the ministry and that they will heed those calls as of old; but it is not reasonable to suppose that God will do any such thing until he has first called the church to the exercise of good common sense in the use of its ministry.

We find in a late number of a religious and family journal an admirable statement of the present situation, as follows: "The minister is in demand from twenty-five to thirty, in good repute from thirty to forty; respectfully but doubtfully regarded from forty to fifty; and after that is generally not to be thought of." In this connection it is stated that "age and experience are an advantage in law and medicine, a disadvantage in the ministry." One reason given for this is that people want of the lawyer or doctor what they do not want of the minister. It is said that they want counsel of the lawyer or doctor, but of the minister enthusiasm. Undoubtedly it is true that many people do want enthusiasm of the minister, but it is not at all evident that that is what they need. And it is evident that not all the people want enthusiasm instead of counsel. There are in every Christian community men and women in large number who want counsel in their Christian lives and work, and counsel which only the experienced and devout man of God can give them. People want to go and need to go, now and then, to their pastor or to some consecrated minister of the gospel, and talk and counsel with him as they do with the family physician. The temptations and sins, the trials and sorrows of life often trouble the spirit just as disease troubles and weakens the body. Long ago David, by going into the sanctuary, was led to an understanding of some things which before were strange and mysterious to him. And many a person has had his purpose strengthened; many a heart has found the shade to give way to the sunshine, by a season of counsel with some experienced man of God.

As the present writer looks back over his life, he finds that almost invariably the ministers who have been of special help and inspiration to him have been those who were very near to or above the fifty-year age point. This was so from boyhood. And this was the experience with ministers both in and out of the pulpit. And now, while yet several years from that age point, the best counsel and help and inspiration are found by him, as a general thing, from men who have passed that point—some of them even to the extent of thirty and more years. Let all keep their faces ever toward the sunrise, but let it be remembered that all along the journey of life men and women are coming to places where it must be said, "Ye have not passed this way heretofore." But paths untrodden by them have been trodden by others before them, and it is in the school of experience that men learn wisdom. And wisdom is given of God in order that it may be used for others.

As for enthusiasm, it is difficult to tell just what it is needed for, to an extent beyond what almost every minister of the gospel has it who is fitted for the work, whether young or old. Many of the blunders and mistakes in the ministry and elsewhere in life are made by men with too much enthusiasm. He who is always attempting the impossible comes finally to have no following. Better in the end the leader who knows that certain things cannot be done, and is wise enough not to attempt them, or to try to inspire others to attempt them! But as to inspiring people to

faith and hope and love, who is better able to do it than the one with years of experience in faith and hope and love? Faith and hope and love did not grow dim in Dwight L. Moody. They have not grown dim in our beloved veteran ministers in California. They have not grown dim in that very popular pastor in the Southern part of the State, who, though half way between the years of fifty and sixty, is inspiring his people to the best things in missions and other lines of Christian effort.

But it is sometimes said that the young minister is more successful in winning the young people. The statement isn't true. Let the reader go through the list of the ministers with whose work he is acquainted, and if the list be of some size and a representative one, and a thorough estimate of their work be made, it will be found that the men past fifty are doing just as good work among the young people as are the young ministers. There is a great deal of nonsense in the oft-heard statement, "We need a young man for the sake of the young people." Young men are often preferred for the reason that the competition among churches is such that only the man with the greatest vitality can stand the strain which comes upon the minister because of this competition. Often the continued existence of a church depends on the keeping up with the church on the opposite corner. Let the idea be started that the pastor is not, under such stress, keeping his church in the van, and he is almost certain to be superseded soon by some one whom the people believe can do it. We believe it to be church competition more than any one other thing which is driving the elderly men out of place and out of the ministry. And so long as it exists man after man will be sacrificed by churches all over the land.

Ian Maclaren, considering some of these ministerial problems recently, suggested the compulsory retirement of every minister at the age of sixty, asserting that "aged ministers in active duty are a hindrance." But Dr. Storrs stood, a tower of strength in the pulpit and in every department of the Christian ministry, for eighteen years beyond that limit, and Luther, Calvin and Wesley did some of their very best work after that period. Read the history of the Christian church, and it will be found that in nearly all the great onward movements men past sixty have been at the head.

What then ought to be done with the clergyman who is growing old? This much, certainly: He should be allowed to stand on his own bottom. Age should be no criterion of fitness. And every church throwing him out or passing him by should search diligently for the beam that may be in its own eye.

The College Prayer Day.

Today is the Day of Prayer for colleges and other literary institutions of advanced grade. Not, indeed, that elementary schools are forgotten, or the value of them in the religious life of the nation is less highly esteemed. Only this, that the final years of a collegiate course are likely to be those in which great decisions, that will control the choice and the character of one's life work, will be made up. The young men and women have come to that turning-point when such innermost selections cannot, for the most part, be long delayed. Even now while we write, we hear again that text, which seemed so impressive when we were once gathered in college chapel or hall, filled with students at this particular occasion of prayer: "For the day of the Lord is near in the valley of decision."

In 1828 an appeal was sent out by those especially concerned with the Education Society, urging the churches, families and schools to observe a day with the express purpose of petition for the gift of power upon the hearts of such students. Naturally, the matter most closely in the minds of those who issued the appeal was the hope that such observance would increase the number and the quality of those who would enter upon the ministry. The demand for the right kind of pastors and evangelists for the expanding missionary work in our own country, to say nothing of foreign lands, was urgent. The great West of that day was filling up fast, and how should it be adequately possessed for Christ and his Church? It was then stated that about three thousand young men were in the existing courses of classical training. What if a goodly percentage of the best of them should be moved to devote their lives to the great service! The appeal met with a favorable response in many hearts. The great revival years, 1831-32, were drawing near. In 1832, four years after this appeal, we are told that within the previous twelve months, out of the

estimated 41,000 students of the grade especially referred to, between three hundred and 400 had been hopefully converted.

Not all the years in which this concert has been observed have yielded so large results as that. But it has often been a signal day of blessing. Hundreds of the very best laborers in the field, which is the world, look back to this date as the anniversary of their entrance into their joy and their usefulness. Much has changed since the dates of 1828 and 1832. The problem in some respects is different from what it then was. For example, look how the bare figures stand. Instead of three thousand hastening on through their four years' curriculum, the statistics of university and college students strictly so-called give us 101,058. Of course, we know that other classes of students, hardly less significant in their coming possibilities of influence for the Christian cause, have been added by the present widely diversified opportunities of training in the public education. In place of three thousand we might put certainly 150,000. Did the thought of what the smaller number might do in furthering or thwarting the kingdom startle the fathers to prayer? The call which the present exigencies make is no less full of motive and constraint. For the field that stretches before our American eyes is very expansive just now, and bids fair never to be less. But whether at home or far abroad, it is deep with tasks. For, not content with sending the gospel to every individual creature, we are summoned to uncover and re-lay the very foundations of the social order. To be a common Christian layman in any thorough sense means much to-day and to-morrow; but to be the prophet and guide of those who are to be citizens of both this and the next world means more. Such ministry must have the spirit of "power and love and discipline." That great gift should come to the student while he is tarrying at the university. But as Jerusalem with its rabbinic lore did not give it to the disciples, neither will Berkeley or Palo Alto or Pomona give it. It must come from on high, in the simple, reasonable and promised way, by which alone such enduement comes—ask and ye shall receive.

"More things are wrought by prayer than this world dreams of."

Notes.

The Congregational Year Book for Great Britain for the year 1900 shows that there are 4,592 church, branch churches and mission stations in England and Wales, 209 in Scotland, 46 in Ireland, and 11 in the Channel Islands. The number of churches and preaching stations in Canada, including Manitoba, British Columbia and the Maritime Provinces, is 121; in Australia, 234; in New Zealand, 23; in South Africa, 288; in Jamaica, 41; British Guiana, 58; India, 14; China, 2; on the Continent, 155.

For the third time the chair of the Congregational Union of England and Wales is occupied by a layman. This is the highest office in Congregationalism in England and Wales. In 1877 Mr. Henry Richards, M. P., occupied the position; in 1893 Mr. Albert Spicer, M. P. This year the incumbent is Mr. J. Carvell Williams, M. P. Mr. Williams is said to be best known in England through his arduous labors as secretary of "The Society for the Liberation of the Church from State Patronage and Control."

During the absence of the Rev. William Rader in Europe, the pulpit of the Third Congregational church of this city will be occupied by the Rev. Alfred Bayley of the Fourth church, Oakland. And Mr. E. B. Bradley, a student in Pacific Theological Seminary, will have charge of the work in the Oakland church. The farewell benefit to be tendered Mr. Rader in the Y. M. C. A. auditorium Tuesday evening of next week indicates the esteem in which he is held by people in all religious circles hereabouts. Rabbi Voorsanger and Rev. George C. Adams will speak, and there will be a fine musical and literary program by some of the best singers and readers and impersonators of the city.

At the time when England is receiving so much criticism it is gratifying to read from the pen of one who has spent many years in India as a missionary that the people of India are not likely to turn against her in her time of trial. The Rev. J. E. Abbott, a long-time missionary of the American Board at Bombay, and now in this country, writes that India is loyal to England, and that "an appreciation of English rule, genuine and true, characterizes high and low." The English give good government wherever they have sway. It is a government in the interests of the people. In most respects it is difficult to determine in what way our own is any better. The Rev. Dr. Halley of Australia said in the San Francisco Ministers' Meeting, when he was on his way to the International Council, that we Americans would not care to be free from British rule if we were under that dominion now; that the conditions were far different

from what they were when our fathers were fighting for liberty in the days of 1776. No one disputed the statement when it was made, and no one can reasonably dispute it.

The Rev. Charles R. Brown of the First Congregational church, Oakland, has commenced the series of lectures announced for him some time ago at Stanford University, on Christian Ethics. They are to be given each Monday forenoon for several months.

An heroic soul passed to its reward when, a few days ago, the spirit of John Ruskin departed from its earthly tabernacle. Ruskin will live in literature by what he has accomplished as a literary man; but he will live more influentially in the great reforms in which he was the moving, leading power for so many years. To him more than to any other person may be traced those movements which have, during the last half-century, uplifted to better things the common people of England. To him a fortune was but a trust to be used for the good of mankind; and life meant nothing, was nothing, if it were not lived in service for others. The world would be but a poor, lost world if it were not that such a life can never be without influence here, although lived now only in the great unknown. It is the influence of such noble lives which, forever abiding here, lifts the world slowly but surely up into the light.

Congregationalists all over California will be glad to know that Mayflower church, at Pacific Grove, is likely to have a good parsonage ere many months roll around. The Rev. E. S. Williams, who did so nobly in the work of building a handsome church edifice there, bringing contributions from so many sources, has felt that his work for the church would not be finished until a parsonage had been provided. Early last year a five-dollar piece was laid away by him in the church treasury as a nucleus for a fund for parsonage purposes. That five-dollar piece has grown to five hundred under the sunshine of his efforts; the Church Building Society has given assurance that aid to the amount of four or five hundred dollars will be extended; the members of Mayflower church are ready, as usual, to help the good work along to the extent of their ability, and already in imagination we see rising in shapely form on the corner of the church lot in Pacific Grove a home for the pastor that will make it possible for that Mayflower plant to do in better manner the work it is called to do in that beautiful seaside resort. We have no doubt that a large number of people who enjoy the blessings of that church every summer will wish to place some contribution for the parsonage in the hands of Mr. Lucas, the pastor, as soon as they meet him this season, or perhaps, better than this, make possible the earlier construction of the home by sending something to him at once, or to Mr. Williams at Saratoga.

Chronicle and Comment.

It is evident that President Hill of the Great Northern Railroad has great faith in the future of Pacific ocean commerce, and that he believes great things are to come speedily. He says that within five years he will have twenty-five vessels, with larger carrying capacity than any now in use, running from Puget Sound to Oriental ports. Eight of these vessels are now under construction.

The Christian Daily that the Rev. Charles M. Sheldon will soon publish for one week in Topeka, Kan., will undoubtedly be such an one as will commend itself to people who wish pure reading matter for their children. It is an indisputable fact that the average daily paper does not contain such reading matter as children should have placed in their hands. It is to be hoped that Mr. Sheldon may not only publish a paper for a week, but that he may soon have it in his power to publish one regularly in some central city of the United States, and be instrumental in lifting daily journalism up to a higher plane.

A short time ago Senator Cullom introduced a bill in the United States Senate for the increase of General John M. Palmer's pension from $50 to $100 a month. When General Palmer heard of it he sent word that he could not accept an increase, and the bill has been withdrawn. Senator Cullom is correct in the belief that if any man in the whole country is entitled to a pension of $100 a month, that man is General Palmer. But the unselfishness that made it possible for him to be of signal worth to his country made it impossible for him to receive from that country more than he is now receiving. May his influence long abide, and may his kind multiply! So shall our nation go on to better things.

The first agent of the American Bible Society for the Philippines reached Manila in November. He writes that the missionaries who are working there are having unusual success in winning the natives, and will accomplish greater things there than the church at home expects. Concerning the Bible Society work he says that he is more than optimistic about the prospects, and his only fear is that they will not be able to work fast enough. We quote as follows: "In regard to Christian work and circulation of the Scriptures, I have conferred with the agent of the British and Foreign Bible Society, and find that they have actually circulated a thousand a month for the past twelve months, and they have not gone outside Manila. Yet there is ready sale of Bibles here. I met yesterday a family from an interior town. They were bright, intelligent people. They told me that some years ago the priests levied a tax upon the town to build a cathedral in Manila. The people re-

belled; the soldiers came out and burned the village to the ground, abusing the people shamefully. The whole town is Protestant. There are several other families in Manila from there, and they are all in the church meeting at the Soldiers' Institute. The natives are bright and quick; scores of them speak English already. They are natural musicians. Yesterday I took a turn through the native market, and in one of the stores I saw a harp. Upon request a lady played music that would have done credit to a Brooklyn drawing-room. It is quite common to hear a quartet of male voices harmonizing beautifully. We found a Filipino band at Shanghai, China, employed by the municipality, and I understand that there is also one at Honolulu. I have yet to talk with a native that cannot read Spanish." As to business matters, he writes: "The great lumber firms are here to establish mills and begin work as soon as it is safe to proceed inland. Mining is represented not only by miners and prospectors, but by representatives of large mining firms at home. The pearl industry is to be pushed among the southern islands. Not only is every available house taken in Manila, but they are talking building upon every side. Land bought on the outskirts of Manila to-day will in six months be worth double."

The Canadian Mission Field.

Congregational people up along the British Columbia border will be especially interested in what the London Independent has to say concerning what it calls "Our New Mission Field." It has for some time been known by Washington Congregationalists that there were splendid openings for church work in the rapidly growing towns over in British Columbia, and along with persons resident in those places they have for the common good endeavored to interest the churches of England in such work. Last summer the Superintendent of Canadian Congregational missions and a representative of the Colonial Missionary Society investigated the British Columbia region somewhat, and the conclusion was that an advance ought to be made in that country. In view of all this what the Independent said recently concerning the Western Canadian region is of moment. We quote as follows:

"We hope our readers have not forgotten the great meeting held in the City Temple on May 11th, under the presidency of the Earl of Aberdeen, when the Rev. Dr. George, of Montreal pleaded so earnestly on behalf of the claims of the great Northwest of Canada. Our Canadian friends are troubled with too much territory. In older Canada—that is New Brunswick, Nova Scotia, Quebec, and Ontario—the churches are able to do their work fairly well. But not so in the newer districts. Canada has a magnificent territory lying to the northwest and on the Pacific Coast, a country so rich in soil, so fertile in its productions, so wealthy in its minerals, that the half has not been told. Thus far churches have been planted at Winnipeg and Brandon in Manitoba, and at Vancouver and Victoria in British Columbia. But between Brandon and Vancouver there is a distance of nearly 1,500 miles without a single Congregational church, if we exempt the Swedish Settlement at Wetaskiwin, in Alberta. In 1898 the inflow of population to Western Canada was about 35,000, and for 1899 the immigration was much greater. The Canadian Pacific Railway, one of the finest railway systems in the world, is extending settlements and stimulating the mining industry. Where there is a mining population of 40,000 there is likely to be, in a few years' time, 400,000, and the increase in mining will create a demand for food and so stimulate farming. Our aim must be to follow settlers everywhere, and so prevent the lapsing inseparable from neglect.

"Dr. Mackennal visited Canada for the third time last year, and on his return a special meeting of the directors of the Colonial Missionary Society was held. In the course of his address he stated that the English people had yet to realize the grand future which is before Canada, and how magnificent, in every way, are its prospects. He regarded Canada as entering on a new era, and as rejoicing in the consciousness of the important place which it is destined to fill in that great empire of which it forms a part. He specially urged the claims of the College at Montreal, of which Rev. Dr. J. H. George has become Principal, and of sustaining his hands in his endeavor to make it worthy of its opportunities.

"The reports of the visits paid last summer by Mr. Evan Spicer and others to British Columbia show that, without trespassing on the ground occupied by other communions, there is a large and important field for Congregationalists to ocupy. The question is, will the British churches, by co-operating with the Canadian Home Missionary Society and carrying through this work, be faithful to their trust and equal to the demands thus made upon them? We believe they will. The growing claims of our Colonial Empire have only to be brought before them in the spirit of their Master, when they will respond as he did and say: 'We must go into the next towns—the next colonies—and preach there also; for this cause do we exist.' The Master leads, and where He leads surely His people will follow.

'I will go where you want me to go Lord,
Over mountain, or plain, or sea;
I will do what you want me to do, Lord,
I will be what you want me to be.' "

The Bystander.

The Church and the Parsonage.

The parsonage is more than a home; it is the center of much of the social life of the church, the home of the pastor. The relation between the people and the parsonage has never been very clearly defined. A young pastor was speaking recently of the difficulty of establishing a well-defined relation between his parsonage and his people, and the Bystander was led to believe that he was annoyed by the people overstepping their bounds, in attempting to dictate as to the cost of living, the number of luxuries and the degree of "style" which should obtain at the parsonage. This opens a large subject, but one upon which pastors, as well as people, should have decided convictions.

It is safe to lay down the rule that if the pastor pays his bills he has a right to use his money as he sees fit. In other words, he is not answerable to his people for the use he makes of his money. That is nobody's business but his own. It is his, and he should have the right to use it as he sees fit. If the pastor lives in better taste than the average parishioner under his care he will be criticised. People are jealous of their servants. It is this spirit which has raised a mob against more than one court in the political history of the world. The pastor should set an example in all things—in economy and in taste—and if he makes for himself a comfortable home by the salary he receives, or through the aid of private income, he is doing a good work in the community. The dignity of the church should be maintained in the home as elsewhere, and the parsonage should not be neglected. There are always busybodies who watch the parsonage treasury, and who keep track of expenditures, but they are the people who are really not worth minding, because they are out of their place when they pry into private affairs, and attempt to dictate as to how the small salary is to be used. The relation between parsonage and church should be one of independence on the part of the parsonage, and of good sense and propriety on the part of the church.

Dr. McGlynn.

The Bystander enjoyed a slight acquaintance with this rather remarkable priest, who for many years has attracted attention by his stalwart adherence to personal convictions. Dr. McGlynn was striking in appearance, and was the soul of gentleness in the delivery of his addresses. He was very quiet in manner, but beneath the smooth exterior there was much fire. He had many of the traits of the true reformer—courage, tact, conviction, eloquence and intelligence. His espousal of the George theory of taxation and his Luther-like defiance of the Papacy brought upon his head a great storm, but it did not crush him. He did not answer the summons of the Pope, and he did regain his place in the Catholic church. He was an American, and confessed it. Dr. McGlynn was a charming speaker. His speech was music, now and then rising to great heights. He was not a noisy agitator, but a calm, serious and splendid reformer.

Acorns from Three Oaks.

By Aloha.

A Word to the Wise.

That host of souls who purpose to spend the late years of life in rural delights, coming to the borderland of paradise before they essay paradise itself, are advised to read Prof. Edward J. Wickson's book on "California Fruits and How to Grow Them." The Pacific Rural Press, San Francisco, have met the wish of eager fruit-culturists by bringing out a third edition, and the University of California, which he honors, and the hosts of learners who follow Prof. Wickson, duly rejoice. Whether you drive a four-in-hand over a big fruit ranch, or spade a patch behind the henhouse in a city yard, if you love trees and fruits, this is the book you want. Pshaw! I cannot do justice to it. Let me quote a little Homer to you, since you must see the book ere its pictures can make your mouth water:

"The branch here bends beneath the weighty pear,
And verdant olives flourished round the year;
The balmy spirit of the western gale,
Eternal breathes on fruits untaught to fail;
Each dropping pear a following pear supplies;
On apples, apples; figs on figs arise;
The same mild season gives the blooms to blow,
The buds to harden and the fruits to grow."

No loyal California family ought be without this California fruit book.

A Rally with a Purpose.

Sunday seemed the best day to us that Saratoga has ever known. We continued the union services of the Week of Prayer by a union meeting in the Christian church. A brave member of that church, having evidence, as he believed, pressed suit against a saloon-keeper for unlawful selling. The mysteries of the courts failed to give him a verdict, and the angry saloon-keeper retaliated with a suit for ten thousand dollars' damages. A solid array of conscientious citizens went into court with him, and, as is usually the way when good citizens really mean business, the liquor man retreated. Most of the costs fell on him. What eternal costs must fall on the man who keeps men out of the heaven where no drunkard can appear! The town made common cause with our Christian leader. After communion together as disciples we had a square and sensible talk from our Anti-Saloon League brother, Rev. J. R. Knodell. His prompt raising of $260 was a significant moral victory. The pastors who had led the union meetings all the week, having this outcome in mind, had reason to thank God and take courage. Brother Kno-

dell greatly commended himself as a wise and winning leader of men. He helped us stand by our brave neighbor McGuire.

A New Story of Lincoln.

Rev. Charles Coy of Saratoga Methodist Episcopal church told it in the Moody memorial meeting in the evening. It showed that Lincoln's faith in God was not unlike Moody's; also, that the boy from the New England hillside had so grown in his wide work for his fellows as to measure up with the tall patriot from the Illinois prairies. Our Brother Coy's father was Major Coy, Lincoln's superior officer in the Black Hawk war. How realistic it seemed to hear him quote his father's words! In the pressure of the Civil War Major Coy's letter about a sick kinsman in the Washington hospitals got overlaid. So the Major had to go on to Washington, where an interview with the President soon released the soldier boy to the superior benefits of home nursing. In the confidence of old neighbors the talk ran on to the management of the war. Pointing to a closet off the room where they chatted of old times, Lincoln said: "I am working it out in there, Major. I come from my knees with the cheering voice of God in my soul. I am buoyed up by a divine assurance I am on the right track. So I shall go on until I am directed differently." It has not been my lot to get so fresh a hint of the martyr President's faith as I found in the little Saratoga church, where we spent a full evening magnifying the grace of God in giving a world-wide usefulness to the devoted adopted son of that great prairie State, the beloved D. L. Moody.

Good Will for Will R. Moody.

Let us all pray that the pen of Will R. Moody may be inspired to perpetuate his father's beneficent work; that special gifts of administrative wisdom may be his; and that, if a time comes when he ought speak to the world, the God of Moses may be, according to his promise, with the shrinking tongue of his elect servant. He is called to write his father's biography.

The Greatest Thing I Ever Saw Moody Do.

We were in the little Northfield chapel, in the early days. Pentecost and Sankey, E. P. Hammond, and other stimulating men, were present. Moody was leading the meeting. He held up a very high ideal for the ministry. I never heard him pare quite so closely those who fail. He was warm, but not venomous nor vicious. Yet a dear, bright-faced young theologue from Newton winced, and spoke out ingenuously, "Mr. Moody, I don't see any such ministers as you describe." It was frank and outspoken remonstrance, but not rude. Quick as a flash came the retort from the kindled speaker: "You are a young man yet: you will see many of them. Tarry in Jericho until your beard be grown." It hurt. Yet there was too much life in the meeting for stopping. It went on with a clear sense that the great evangelist had dropped a little from his standard of loving courtesy to his guests. He could have ignored it. The tide of his eloquence was full. Yet the most eloquent was to come. In my heart has ever since been written a memory which brings moisture into my eyes yet, and ranks itself unquestionably as the greatest thing I ever saw Moody do. "Friends," he said, "I answered my dear young friend over there very foolishly as I began this meeting. I ask God to forgive me, and I ask the forgiveness of my brother." And straightway he walked over to him and took him by the hand. That meeting needed no after-meeting. It was dramatically and spiritually "made perfect." The man of iron will proved that he had mastered the hardest words of all earth's languages, "I am sorry." Whether on earth or in heaven, I warrant the heart of our young Baptist minister is warm toward our beloved Moody.

Boston's Tribute to Mr. Moody.

By Rev Dwight Mallory Pratt.

Throngs, at mid-day, crowded Tremont Temple, January 8th, at the memorial service in honor of the great evangelist. It was a characteristic Moody meeting. The choir that had so often assisted him in his Boston work were in their accustomed place, and as the strains of Mr. Moody's favorite hymn, "Eye Hath Not Seen," passed out of the open doors and welcomed the incoming multitude from the street, one could not resist the feeling that the great-souled leader was himself conducting the service. In a very true sense he was present. His spirit and personality were everywhere dominant. More eloquent than words was this consciousness of his personal influence. The century has not equalled this tribute to the power of a Spirit-filled life, in the case of any other of its noblest sons.

Clergymen of all denominations crowded the platform. Mr. H. M. Moore, a trustee of Northfield Seminary and for thirty years an intimate friend and helper of Mr. Moody, presided. In song, prayer, and tearful and eloquent eulogy, two thousand representatives of Boston's warmest religious life bore testimony to their love and admiration for this mighty man of God, in a service that lasted two full hours and a half. A brief report can only indicate the uniquely tender and affectionate spirit of the meeting, and cull from fervid and voluminous utterance sentences that show the estimate in which the evangelist is held. Tributes were given by Mr. Moore, by Rev. Drs. L. B. Bates, A. H. Plumb, Geo. C. Lorimer, Bishop W. F. Mallalieu, by the Rev. Herbert J. White and Secretary John Willis Baer of the United Society of Christian Endeavor.

Mr. Moody was termed "the St. Paul of the

nineteenth century." A man who never knew defeat; whose life is summed up in the one word, "victory." He dwelt in the 91st Psalm. He prayed up and through everything. Every evangelistic campaign, every building at Northfield, was the fruit of prayer.

When a collection was about to be taken to defray the expenses of this memorial service Pres. Samuel B. Capen, of the American Board, asked if there was not some object dear to Mr. Moody's heart that needed help. Mr. Moore replied that the new chapel at Mt. Hermon, recently dedicated free of debt, was not yet provided with the $2,500 expended for lighting and seating the same. The offering for this object was taken under the stimulus of a pledge of $50 from Dr. Lorimer, pastor of Tremont Temple.

It is impossible to give in print any adequate impression of the power and pathos of this meeting. No man in this generation was so universally loved. Dr. Bates said, "After an experience of sixty years in active life I have never known the press of the nation, secular and religious, to be so universal in its lament of any man." "There is sighing this morning in the prisons of the land, for never since the days of Howard has any man ever done so much for men in prison." "His power came from God; his success from friendship with men." "The religious world is without a religious leader since the death of Dwight L. Moody." "The day he died America lost her richest citizen." The speaker illustrated this by saying that the day on which the evangelist died England lost her richest citizen, in the person of the Duke of Westminster, but a London sailor brought him a newspaper in which one page was given to the wealthy duke and two pages filled with the story of Dwight L. Moody, and he thanked God that he lived in a day when the world put such estimate on the true worth of man.

Other speakers characterized Mr. Moody as the greatest man since the days of Luther; as incomparable, both in his confidence and humility; as the spiritual father of pastors; as the best loved man in America except Lincoln; as one who continued the Acts of the Apostles —another chapter in the evidences of Christianity; as fearless and as truthful as Cromwell; as much God's gift to the Church as Spurgeon and Wesley; as having in him something as attractive as the blue Connecticut, and rugged as the hills of his native Northfield; as full of faith and the Holy Ghost, a man who knew men and things, who hated shams, with whom life was a reality and who himself was tremendously real. His hold on the vast multitude who ever thronged to hear him was in the emphasis he laid on the atoning power of Jesus Christ. "His faith," as he himself truly said, "was bolted to the Word of God." He lived for men, and it was this unselfish and Christlike devotion that so commanded the love and honor of the whole Christian world. The tribute to Mr. Moody is humanity's tribute to genuine Christianity. It proclaims the most patent fact that the world is ready to honor and receive Christ and his gospel when his professed followers and the Church are as true to him and his teachings, are as sincere, as consecrated, as wholesome, as unvarnished as this genial, loving, sympathetic, tactful, aggressive, courageous, self-forgetful, Christlike winner of souls, who, having won many to righteousness, will shine as the stars forever and ever.

Auburndale, Mass.

Church Membership Roll.

When recovery from the business panic of 1873 began, the annual gain in church membership of the Congregational churches of the United States began to fall off. In 1876, 1877, 1878, it had been 12,000, 14,000, 10,000. In 1879 it fell off to 6,900, and in 1880, 1881, 1882, it was only 1,800, 1,300, 1,900. History is simply repeating itself. In 1894, 1895, 1896, we gained 21,000, 19,000, 13,000. In 1897 it was 11,000; in 1898, 2,400.

But the place or way of falling off is worth looking at. Only of late years have the churches begun to follow fully the way of our Methodist brethren to "make" revivals, to have annual times of stirring up; but we have done it without the Methodist safeguard of six months' probation for converts. The consequence is that our column of "removed by discipline" is growing very large, its proportion to "received" growing year by year until in our last Year Book, it numbers 48 per cent of the number received by confession. In California it was 75 per cent; so that for every four persons added to the California churches on confession of faith, three were cut off for neglect of covenant or other faults. In Washington the proportion was 75 per cent; in Oregon, 69 per cent.

But even this does not account for all the loss. In the last reported year (1899 Year Book) 25,000 were added to our churches by confession of faith; 12,000 were removed by "discipline." But 44,000 were added in all, and 37,000 were removed in all, and the gain ought to have been 7,000 instead of 2,400. The unaccounted for loss of 4,600 probably occurred in the process of "correcting the roll," as it is called in many churches, and the "corrected" ones were not put in the "discipline" list. The same difference occurs often, perhaps annually. In the Year Book for 1898 the gain from figures of "received" and "removed" ought to have been nearly 15,000; it was by summary only 10,669. We shall have, probably, one or two more of the barren years.

F.

The American Home Vindicated.

By F. B. Perkins.

The American home is the palladium of the American Republic. The whole superstructure of liberal institutions rests upon this foundation. Virtuous parentage, intelligence, moral and religious training, unity of feeling and practical co-operation—all these which are the elements of an ideal home, are also the essential condition of free institutions. A blow struck at the family menaces the life of the nation. Not only religion but patriotism are concerned in its fortunes. No public-spirited citizen , it would therefore seem, can be indifferent to the trend of events affecting the family.

There can be no question that in many quarters its integrity is seriously threatened. It no longer holds the place in popular thought which was accorded to it in the earlier years of the republic. The traditional ideal is not the ideal of the mercantile age. Its sacredness, and with this its inspiring, moulding and conservative force is not what it was. In place of a divine institution, marriage too frequently appears as a partnership for business or pleasure, to be disregarded or dissolved whenever selfish interests clash. It is gruesome reading which our daily papers serve up in their reports of marital discord and divorce.

Yet occasionally facts of another sort are developed, tokens that the nation is still sound at heart, and the family a sacred institution. Herein lies the special interest which attaches to the unsuccessful effort of a confessed polygamist to seat himself among the lawmakers of the land. Very significant has been the uprising of the people and their indignant protests against such dishonor to American homes. Equally interesting has been the course of procedure within the Congressional body. By an overwhelming majority the House of Representatives referred the case of Mr. Roberts to a special committee, which committee, by a report unanimous in spirit though divided as to method, the member from Utah is probably barred out. The issue was distinctively that of polygamy; the gravamen of offense being the implied dishonor done to American women and the American home. The vote of the House upon such reference was not partisan but national. Men from all sections of the country and of every political party were agreed that an unrepentant polygamist should not be tolerated in the Congress of the United States. They divided on the question of procedure, one party claiming that exclusion should take the form of refusal to admit, the other that Mr. Roberts should be seated and immediately thereafter expelled. The same divergence prevailed in the committee to which the case was referred, and appears in their reports. But their differences did not touch the main issue, nor imply in either case an indifference to the sacredness of the marriage tie or the integrity of the ideal American home. Both these were recognized by all as holding supreme place among the conservative forces of our republican institutions. "If," said the main defender of Mr. Roberts upon the floor of Congress, "if there is one thing upon which the American people are one, and upon which they should remain united, it is that the homes of our people and their domestic relations should be forever preserved in all their loveliness, sweetness, and purity." To these strong expressions there was no dissent. Nor can it be doubted that the final action of the House of Representatives, whichever course procedure may take, will be in accord with the preliminary vote, and with the recommendations of its committee.

Thus the affair which at first boded so much ill, has become God's method of awakening interest and stirring up determined action in behalf of those domestic relations which are our national honor and safeguard. The American home, though sorely pressed by its foes, is not yet discredited, nor will it cease to be a power in the life of our people. It is not safe; it needs wise and valiant defenders; but it is still enshrined in the heart of the nation, and victory will be on the side of those who fight its battles.

California Bible Society.

Will the pastors of churches represented by The Pacific please call to mind the resolutions passed at the recent Association endorsing the California Bible Society's work, and pledging to take a cemi-centennial collection for the Society? Some churches and individuals have already done so, and it is hoped by the Board of Trustees of the Society that pastors will bring this cause to the notice of their sessions and congregations, and, as soon as possible, call for the offering, to aid the Society in this hour of its great need, that its work of benevolence among families, individuals, homes, jails, hospitals and sailors, together with the supplying of thousands of soldiers going to the Philippines, may not be retarded. Present help is needed for Bible distribution on this Coast.

Remit to State Superintendent Rev. John Thompson, D.D., 1350 Franklin street, Oakland, Cal.

Wm. Abbott, Secretary.
E. P. Flint, Treasurer.

"Love is the fulfilling of the law." Love is required, no matter what else may be lacking. "How have you loved?" will be a question put to us on the judgment day. The Master will then turn no one away who loves him. To know him is to love him; to love him is to become like him. Christ forgave the woman's sins because she loved him: "Her sins, which are many, are forgiven; for she loved much."

Park Church Sunday-school.

By F. I. Wheat.

The efficiency of the Sunday-school is a problem which engages the attention of the pastor probably more than any one matter besides in all his work. It is likewise a question of prime interest to the parents of the children who are in the school. Yet, of course, important as the matter is to the pastor and the parent, it is chiefly important to the child himself. For him very great things depend upon what the Sunday-school is. For his sake the best is none too good.

In Park church, San Francisco, a new system is being developed for the entire Sunday-school scheme; and our experience may be of use to others who are seeking a solution for the same problems. At the request of the editor of The Pacific the following outline is given. The pastor of Park church would be glad to give further details to any one wishing to learn them.

The old class system is entirely discarded, and in its place the school is organized in a system of departments according to ages. In spite of all the arguments for the class system, some of which are good, it seemed best to abolish it. What was best in it we are trying to conserve in other ways under the new system.

There are five departments: the Kindergarten, which keeps the children through their seventh year; the Primary, which takes them through the eleventh year; the Intermediate till the end of the fifteenth year; the Young People, and the Adult department.

This arrangement may seem somewhat arbitrary, but it is the best we have been able to devise to accomplish the work we wish. We do not make it absolutely rigid in its application, nor do we let it bend enough to go to pieces.

In each department we have one teacher whose business it is to teach the lesson. Our school had found it impossible to get any work done outside of the school. Therefore it was necessary to have the very best possible work done in the school itself. Indeed, the only way to get outside work done by the scholar is to have such good teaching in the school that the pupil will be interested to take up outside study of his own accord.

In the conduct of the class the teacher is expected to *teach*, not simply to preach a nice little sermonette. He is expected to teach the children something each Sunday. In the course of a year they learn a good many things, and when they have passed through the grades they will have laid the foundation for a large Christian usefulness.

In each department there are assistants according to the need, and one effect of the scheme it is hoped will be the development of efficient teachers out of these assistants.

So far the system has more than justified itself, though it has been in operation less than three months, and is indeed far from complete now. We need more good teachers. If the editor should find space in a future number of The Pacific the writer would like to suggest a few practical ideas as to how the churches of any locality might combine to produce good teachers and at the same time enrich greatly the life of the churches.

Woman's Board of Missions for the Pacific.

President ..... Mrs. H. E. Jewett
2511 Benvenue Avenue, Berkeley.
Treasurer ..... Mrs. S. M. Dodge
1275 Sixth Avenue, Oakland.
Home Secretary ..... Mrs. W. J. Wilcox
576 East Fourteenth Street, Oakland.
Home Secretary ..... Mrs. C. B. Bradley
2639 Durant Avenue, Berkeley.
Treasurer ..... Young Ladies' Branch
Miss Grace Goodhue, 1722 Geary Street.

Washington Branch.

The Legacy of Grandmother Lois.

Not the "grandmother Lois" of whose "unfeigned faith" Paul wrote in his letter to her grandson, Timothy, but a New Hampshire grandmother, the wife of one Timothy, whose saintly life and love for the kingdom of God is to-day having an influence for the spread of that kingdom, and creating an interest in and love for missions in the minds and hearts of children's children even unto the third and fourth generation.

Before me lies a leaflet entitled "Missionary Mothers of New England." It tells of the brave, scattered women of the early days, who in their primitive life toiled at the wheel and loom, when money was scarce, especially in the purses of mothers and daughters, and of their faith, which moved the first steps of the grand march of sacrifice for missions. It tells how their missionary zeal and missionary effort became the inspiration and guiding power of entire communities.

Among the many godly fathers and mothers in New Hampshire over one hundred years ago were Timothy and Lois Fletcher, who lived to a good old age. Six of their children settled in New England. Two sons, in early manhood, went to Illinois, and later, with wives and little ones, across the plains and mountains to Oregon, where their numerous descendants are now living.

August 28, 1874, a large number of relatives and friends gathered together to celebrate the 95th anniversary of the birth of Mrs. Fletcher. She then had full possession of all her faculties, and read to them the 34th Psalm. Three years later, at the age of 98, she was called to her eternal home, to be with the Savior she had loved and served so faith-

fully, and the dear husband who had passed on before her. Her children and grandchildren were deeply impressed from early childhood with her especial interest in foreign missions. The missionaries and their work were much in her thoughts and prayers. The only ornament she ever wore was a string of gold beads, highly valued by her because her mother had worn them; and she expected to give them to a granddaughter who bore her name—now Mrs. Lois Richardson of Hartford, Conn. The children thought it a great privilege to re-string those beads as often as it seemed necessary. One day when asked, "May I put a new string in your beads?" she answered, "My dear child, I have no beads." The reply caused great wonder and astonishment, and required an explanation. "Do you remember," she asked, "the Sabbath when the missionary was here, and told us about his work in India, and how much they needed our help? I felt that I must give something and, as I had no money, I took off my beads and put them in the collection box." Doubtless it cost her a struggle to part with such a treasure, yet it was done willingly and with a spirit of full consecration to the Lord. Never again did any one hear her allude to the beads. This is but one of the many instances that might be related of her expressions of love, zeal and self-denial for the Master.

Twelve years after her death, on the anniversary of her birthday, August 28, 1890, there was a gathering of her descendants, at the home in New Hampshire where she had spent her last days. The pleasant memories of those grandparents and the deep impressions made by their fidelity to Christ and his cause, led to this Fletcher reunion, where, in the shade of elms and maples were arranged seats, tables loaded with tempting luxuries, and a platform upon which stood an organ and table, where rested the old family Bible which had been read through nine times in his family by Timothy Fletcher. About one hundred were present, many of them meeting each other for the first time. They sang and prayed, and in the addresses, poems and letters from absent ones were called to mind the virtue and spirit of Christian philanthropy that marked the faithfulness of the grandparents to the teachings of the gospel in their daily life. It was suggested that a suitable memorial should be established to perpetuate their memory and encourage a spirit of Christian benevolence, with special reference to foreign missions. It resulted in an organization called "The Deacon Timothy and Lois Fletcher Missionary Society." Its object was to cement together in closer relationship the descendants of this worthy man and woman, that, by a better knowledge of their lives there might be sought an emulation of their noble deeds of Christian charity.

Each year since that time there has been an annual Fletcher reunion on the 28th of August, with an increase of members—new faces and voices, representing many States and churches of different denominations, each carrying their offering to the missionary treasury, even the Oregon cousins who have never yet seen New England, sending their contribution. At the seventh reunion six hundred dollars had been received, to be used for the Telugu mission, India, as that was the mission in which Grandmother Lois took an especial interest. A native girl has been educated who was named Lois Fletcher, and has become a useful and efficient teacher. A new interest has been kindled in the hearts of the younger members of this Fletcher Society in foreign missions, and the knowledge of what this society is doing aroused the church of the town in which these reunions are held, and other churches, to greater activity, zeal and benevolence.

Is not this an illustration of the far-reaching influence which one woman may exert for God and his kingdom, even with limited means, and remaining quietly in her own home? May it lead us to ask ourselves what we are doing in our own homes for missions! Do our families and children see us expressing our loyalty to Christ, and an interest in his work in both the home and foreign fields, by acts of self-denial, or efforts to help in spreading the good news of a Savior's love? What is our influence in the church? Are we there encouraging a spirit of love and sacrifice for missions by our example?

"So let us, carrying with us the hallowing presence of the bright examples of 'unfeigned faith' and heroism that were found in quiet corners all through New England, be very sure that our lives are broader and more consecrated, letting our light shine within our homes and for those who shall come after us, remembering always that our conscious or unconscious influence for highest and holiest aims, or for their opposites, goes on and on forever." *Mrs. M. A. Elliott.*

Ahtanum, Wash.

Come Ye Apart.

W. BROWN-SERMAN, B.D.

"Come ye apart into a desert place
And rest awhile." Thus ran the word of One
Whose Father's business filled due time and space,
Through sultry days until the setting sun.
For He who knew the twelfth hour of the day
Comes with its limits to all human scope,
Large spaces made within the life to pray,
And charge the languid pulse with mounting hope.

And us He draws aside: the world may wait,
As for the sun it waits, as for the spring;
As then men waited by the City gate,
And of His absence made great communing.
Who from the world awhile his soul hath not withdrawn
Ne'er kindled yet in rapture of the Easter dawn.

—*Living Age.*

Northern California Woman's Home Missionary Union.

The quarterly session of the Woman's Home Missionary Union of Northern California which was held at Congregational Headquarters, Y. M. C. A. building, this city, Thursday the 18th, was both interesting and impressive. The directors' meeting resulted in the appointment of Miss Caroline A. Potter of San Lorenzo, in the place of Mrs. Thomas Addison, whom the Master has called "up higher" since the last meeting. Mrs. L. M. Howard's resignation was considered also, and Mrs. E. J. Singer appointed recording secretary for the coming year.

Following the reading of the "Woman's Chapter," and prayer by Mrs. E. S. Williams, president, Mrs. F. B. Perkins, corresponding secretary, gave a report showing careful attention to the work, as also that of the oversight of the H. M. boxes. Mrs. J. M. Haven's report as treasurer, showing substantial progress, was appreciated. During the session reports were heard from Third church, San Francisco, First church, Oakland, Market street (Oakland) Church Missionary Society, Plymouth church, San Francisco, First church, Alameda, Bethany, San Francisco, and Bethany King's Daughters auxiliary, Fourth church, Oakland, First church, Berkeley, and the Kingdom Extension Society of Santa Rosa. These reports, almost without exception, conveyed a spirit of energetic consecration well worth emulating.

The president's address was characterized by its courageous faith, abundantly proved by research, in the motive and machinery of Woman's Societies engaged in the Lord's work. Emphasis was laid upon proportionate giving and work among the children.

Miss Lizzie Lawson, until broken in health, the efficient helper of her father in the home missionary field at Guerneville, was lovingly remembered in prayer and testimonial. Following this was a brief season of earnest prayer for blessing and guidance in the work.

Noon time found the number in attendance so increased that there was not room at Headquarters, and the afternoon session was held in the spacious auditorium. Had it not been for this, and the kindly courtesy extended by the employes in the building, the meeting had not been so pleasant.

Brief addresses from the representatives of the six national societies formed an introduction to the afternoon program, the C. S. S. & P. S. being represented by the wife of the State Superintendent, owing to his absence on the field: the A. M. A. by Dr. W. C. Pond, who credited woman's intuition, in the matter of missionary federation at least, with being at least ten years in the lead. Dr. J. H. Warren emphasized the future prospects of California as the supreme point—San Francisco eventually the greatest city of the world. Rev. W. W. Ferrier, who knows only The Pacific, stated that the progress of our paper was equal to the expectations of the management. Supt. J. K. Harrison of the H. M. S., which began operations in California in April, 1848, gave encouraging words. Rev. Walter Frear, agent of the A. B. C. F. M., recommended the union of missionary enterprise in the churches. Rev. H. H. Wikoff, Secretary of the C. B. S., told of the larger Pacific Coast and its hopes, and pointed out the necessity of "place" in mission enterprises, a fact pertinently shown by the move of the session to the auditorium.

The memorial service for Mrs. Hattie Hyde Addison was presided over by Mrs. C. B. Bradley, and consisted of the hymn, "How Firm a Foundation"; reading of John xiv and address by Mrs. C. B. Bradley; biographical sketches by Mrs. Bauer and Mrs. Nash, the latter read by Mrs. Williams. The service was closed by prayer, led by Mrs. Brownsell.

The contemplation of Mrs. Addison's earth-life, as it was described by her devoted friends, shows it to have been of singular sweetness and exemplary in every phase. She was exceptionably loyal to the Home Missionary Union, and her influence lives in its activities, as in the hearts and lives of her friends.

Dr. Charlotte Brown's address followed, sketching a word-picture of the Girls' Training Home in San Francisco, showing the needs and extent of this most deserving charity. Miss Pendleton gave a paper, descriptive of the city mission work of the Young Ladies' Guild, First Congregational church, Oakland, illustrating methods and giving incidents of the work.

"Prison Work in San Francisco" was the theme of Mrs. M. J. Woodman, who has visited the city prison weekly for five years, and the Broadway prison two years.

Mrs. M. C. Schermerhorn, an experienced social settlement worker, defined this popular idea as "Elevation by contact," reduced to the simple terms of "neighborliness."

A most interesting paper, "The Church Extension Society," was presented by Mrs. D. W. Folger, which was followed by the closing hymn and adjournment.

After this insight into mission life at the side of the officers who guide the forty or more societies in Northern California, one cannot but feel that really and truly this is the Master's work, done as He would have it done, so far as imperfect minds can perceive, and realize that in nothing else is there so great reward, intellectually and spiritually, as in studious allegiance to missions. *Sec.*

The venerable Rev. Dr. Cyrus Hamlin, now in this country, spent over forty years in missionary service in the Turkish Empire. He went out in 1839, and is now 89 years old.

Philippine Sovereignty.

Next to Senator Butler of South Carolina the youngest man in the United States Senate is Senator Beveridge of Indiana. He is thirty-seven years old, a graduate of Du Pauw University, a lawyer by profession, a devout Christian, and a man of great eloquence. Soon after the legislature of Indiana elected him United States Senator he went to the Philippines and spent some time traveling through the islands, and studying the questions relative to their climate and people, and America's duty thereto. The results were embodied in his maiden speech, delivered in the Senate on the 9th instant, and which made a profound impression.

Senator Beveridge's resolution, introduced some days previous, declared that "the Philippine Islands are territory belonging to the United States," and that "it is the intention of the United States to retain them as such and to establish and maintain such governmental control throughout the archipelago as the situation may demand." We quote briefly from the Senator's pregnant opening utterances:

> The time calls for candor. The Philippines are ours forever, "territory belonging to the United States," as the Constitution calls them. This island empire is the last land left in all the oceans. If it should prove a mistake to abandon it, the blunder once made would be irretrievable. If it proves a mistake to hold it, the error can be corrected when we will. Every other progressive nation stands ready to relieve us. But to hold it will be no mistake. Our largest trade henceforth must be with Asia. The Philippines give us a base at the door of all the East. Luzon is larger and richer than New York, Pennsylvania, Illinois or Ohio. Mindanao is larger and richer than all New England. Manila as a port of call and exchange will, in the time of men now living, far surpass Liverpool.

The climate of the islands he declares to be the best tropical climate in the world; the resources of the archipelago vast and varied. As for the people, he says they are by no means ready for self-government; indeed, he doubts if many thousands of them even understand what Anglo-Saxons mean by the term, self-government. But they need the protection and guidance of a just and righteous nation. He favored a Philippine office in our Department of State; an American Governor-General in Manila, with an advisory board, which might be the germ of future legislatures, and American lientenant-governors in each province. He also urged that the best Filipinos be gradually introduced into the working machinery of the government.

Speaking of the continuance of the war, Senator Beveridge's solemn declaration to those "whose voices in America have cheered those misguided natives on to shoot our soldiers down, that the blood of those dead and wounded boys of ours is on their hands and the flood of years can never wash that stain away," produced a deep impression.

Turning to the question of the constitutionality of the acquisition of the Philippines and the restoration and maintenance of order there he said: "The Declaration of Independence does not forbid us to do our part in the regeneration of the world. If it did, the Declaration would be wrong, just as the Articles of Confederation, drafted by the very same men who signed the Declaration, were found to be wrong.

Devoting himself to the defense of the policy of expansion, rightly understood, the Senator near the close of his address said:

> The founders of the nation were not provincial. Theirs was the geography of the world. They were soldiers as well as landsmen, and they knew that where our ships should go our flag might follow. They had the logic of progress and they knew that the republic they were planting must, in obedience to the laws of our expanding race, necessarily develop into the greater republic which the world beholds to-day, and into the still mightier republic which the world will finally acknowledge as the arbiter, under God, of the destinies of mankind.

—California Christian Advocate.

Plymouth church, Brooklyn, celebrated a few days ago the semi-centennial of the opening of its present church building. Dr. Hillis, in talking about the glories of the past and paying tribute to the life of Henry Ward Beecher, named some of the great and good men who had come to Plymouth church to meet him. After mentioning Charles Kingsley, Secretary Stanton, Indiana's old war governor, Oliver Perry Morton, he continued: "And there was that other, greater than all these. Now that thirty-five years have gone by, there can be no harm in telling of it. In the darkest days and the most troubled, the great head of the nation, the emancipator, came to Henry Ward Beecher's home on Columbia Heights, at midnight, and in disguise, and sought of that great soul the advice and counsel that he needed, and departed again before morning to Washington, unrecognized and unheralded. Mr. Beecher never told of it, and the fact is known to few of you. The record of the visit was found in his papers."

They little know of their own wants and emptiness who are not much in prayer, and they little know of the greatness and goodness of God who are not much in praises. The humble Christian hath a heart in some measure trained to both. He hath within him the best schoolmaster, who teaches him how to pray and how to praise, and makes him delight in the exercise of both.—[Robert Leighton.

Professor James M. Munyon of Philadelphia, Pa., has announced his intention of presenting that city with a $2,000,000 industrial school for orphaned and fatherless girls.

Shall the Curfew Ring to Save the Children?

By Prof. F. G. Kraege, Superintendent of Public Schools, Green Bay, Wis.

During the three years of service as principal of the educational department of the Wisconsin Industrial School for boys, I had excellent opportunity to become familiar with the principal causes for the downfall of the boys committed to that institution. I was convinced that one principal cause of crime among the young in the cities is unlimited street roving after dark. Since leaving that institution, years of study of social problems, and an extensive correspondence with those engaged in reformatory work have strengthened this conviction.

DANGERS OF STREET ROVING.

In this busy age, men and women are so absorbed with professional, business and social interests, that they do not observe the growth of dangerous tendencies in the community. To the thoughtful student of sociology it is painful to witness the crowds of youth, especially girls, promenading the city streets after dark with an air of bonhomie and good comradeship, exchanging rude jests with young persons of the opposite sex and sometimes of a doubtful character. The moral dangers that beset the path of the young who are allowed a too free contact with street life are not sufficiently realized by many parents.

The street talk among boys, especially, is not likely to be pure; the temptation to perform mischievous acts is too alluring; and the whole tendency is to establish habits destructive to a proper regard for authority. Not infrequently, street gangs are formed. They tease, torment, and annoy citizens, abuse smaller children, snatch fruit from groceries, destroy property, and insult girls—doing many of these things because they think it is funny or smart. Amidst such influences, children develop a low, quick species of cunning; but it is acquired at the expense of arrested development along higher and better lines of growth.

As the demoralizing process, thus begun, goes on, parental authority is first disregarded, then defied. Home restraints are thrown off, late hours, bad company, and truancy from school and home, soon follow. Means must be obtained with which to gratify the extravagant and vicious habits contracted, and to keep pace with the crowd. If not sufficiently far advanced along the line, a more experienced companion suggests the means.

First, perhaps, the theft of a few cents from father's or mother's purse. Next, a dollar or two filched from a neighbor. Then a midnight entry into a store or warehouse or the slugging of some belated traveler on the highway. The reformatory and prison are the inevitable result.

This, in brief, is the life-story of hundreds of boys and young men, and young women, too, whose names are enrolled in the criminal records of Wisconsin to-day; and it is the road thousands of others are now traveling who will swell the criminal records of to-morrow.

Since many parents do not keep their children at home nights, and since it is for the public good that this be done, city councils are fully justified in passing an ordinance that tends to enforce the performance of parental duty and shield the children from the dangers and temptations of the city streets at night.

Recently there has been a well-defined, healthy revival of the curfew in America, but applied only to children under a specified age. In their last annual report the board of education of Springfield, Mass., says: "We are in hearty sympathy with the re-establishment of the curfew, or its equivalent, lately instituted in some cities and seriously considered in others. The community thus recognizes its own laxity and proposes to do, through legislation, what ought to be done by the common sense of the parents."

The revival of the curfew movement in our country was started in 1894 by the Boys' and Girls' National Home Employment Association. After years of careful study of hoodlumism and crime among boys, this society recommended the revival of the curfew as the most practical remedy. Since then more than four hundred cities and towns have adopted it.

The testimony of the mayors, police, school teachers, and prominent citizens of cities where a curfew ordinance is enforced has been almost incredibly favorable. The answers which I have received to a large number of letters of inquiry, and other letters recently published emphatically praise its efficacy.

Wealth and scholarship are not passports into the kingdom of God. They may add a grace to the redeemed, but they are not a means of grace. The rich and cultured sinner is as vile before God as the poor woman of the streets. God is no respecter of persons. Jesus was not seeking respectable sinners to build up a respectable church—God pity the pastor who is doing that! He was seeking the lost. This also is our proper work. If we go for and bring in the lost, rich or poor, cultured or ignorant, God will attend to the rest.

"After the spring time, emerald leaves;
After the harvest, golden sheaves;
Beautiful morning after the night.
After the deathbed, heavenly light."

Is the world being made better or worse by my living in it?

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

"The First Disciples of Jesus. (John i: 35-46.)

LESSON V. February 4, 1900.

GOLDEN TEXT.—"*They followed Jesus.*" (Jno. i: 37.)

Introduction.

Time: The latter part of February, 27 A. D.

Place: Bethany beyond Jordan, a location hard to identify, but probably at least half-way to the Sea of Galilee from the Dead Sea.

Since the last lesson: The traditional date of the baptism of Jesus is January 6th. Immediately after that event Jesus was led by the Spirit into the wilderness, and remained there for forty days. Returning from thence to the place where John was baptizing, Jesus was pointed out by him as "the Lamb of God which taketh away the sin of the world." It does not seem as though that announcement had any immediate effect upon those who heard it. The next day Jesus was seen by John and two of his disciples and the announcement was repeated.

It was in this way that John fulfilled one of the functions of his office, which was to point out the Messiah. It is interesting to notice the terms in which this announcemen was made. The popular Jewish conception of the Messiah was not of one who was a sufferer but as one who would rule. John's proclamation of Jesus as the Lamb of God was in accordance with the truth, but it did not meet the Jewish expectations.

Critical Notes.

V. 35. One noticeable feature of this chapter of John is its record of successive days, as (1) John i: 19-28, (2) 29-34, (3) 35-42, (4) 43-51. Then ii: 1 refers to a "third day," which must in accordance with the Jewish mode have meant the second day after 4. At this time John had certain of his disciples with him. On this day two were with him, and these two were unquestionably Andrew and John, the author of this gospel.

V. 36. We do not know whether these two men had heard John's announcement on the previous day (i: 29). Apparently Jesus was passing by near at hand. Fixing his eyes intently upon him, John repeated his previous announcement. His ministry had dwelt upon the need of repentance. It was in line with his theme to announce a Redeemer Messiah.

V. 37. To these two men the message was an acceptable one. They would know more about the person thus indicated. Leaving John's side they followed Jesus, evidently that they might learn something more about him.

V. 38. No one ever made an advance to Jesus that was not quickly met by him. In what kindly tones his question, "What seek ye?" must have been asked. He would encourage them to state their object in following him. Their address was most respectful, applying to Jesus a title of honor, "Rabbi." The evangelist adds its interpretation, so that his Greek readers might understand the title. They wished to know his dwelling place.

V. 39. "Come, and ye shall see" (R. V.). Accordingly they went with him. As John reckons time by the method prevalent in Asia Minor, i. e., from midnight to mid-day, "the tenth hour" would be ten o'clock in the morning. It would scarcely seem correct to say that they "abode with him that day" if this tenth hour is to be reckoned by the Jewish method, i. e., as four o'clock in the afternoon. They were accordingly with him for some hours. What an interview it was!

V. 40. John the evangelist records the fact that one of the two was Andrew. In accordance with his natural reserve John does not name himself as the other, though it is evident the narrative proceeds from one of those who witnessed these events. Andrew was of Bethsaida and a fisherman by occupation.

V. 41. Like true brothers these two men went out seeking their brothers that they might bring them in contact with Jesus, to whom they now without question apply the title "Messiah." Andrew was successful in finding his brother "first." Messiah is the Hebrew name; Christ is the Greek. They both mean "the anointed one." This interview with Jesus had convinced them that he was the one for whom Israel had long been waiting.

V. 42. Had Andrew done nothing more than bring Peter to Jesus, his life would have been useful. Personal leading to Christ is the proper method of adding to his disciples. Upon his new disciple Jesus turned a penetrating look. To his old name Simon he added a new one, "Cephas." "It means a rock, and was a prophecy of the strong and noble character into which Peter would grow under Christ's training." "If," says Dr. Maclaren, "the new name be meant to prophesy character, it is a promise that the natural impulsiveness and fitfulness shall be changed into solid steadfastness. If it be intended to set forth office it is a prophecy that he shall be used for a foundation of the new building of the Church."

Vs. 43-44. Jesus has now four disciples. To these on the next day Jesus himself added another. He was ready now to return to Galilee, for he has been inducted into his office by John and had been pointed out by him as the Messiah. This fifth disciple was Philip, another resident of Bethsaida, and "consequently a fellow-townsman of Peter and Andrew."

V. 45. In his turn Philip added another to the list of disciples. To Nathanael, Philip affirmed that they had found the one of whom so much had been written in the Scriptures. This Nathanael is doubtless to be identified

with the Bartholomew whose name appears as one of the twelve apostles. His full name doubtless was Nathanael, the son of Tolmai, which is really the meaning of Bartholomew.

V. 46. It is apparent that Nazareth was not a place of high reputation. There was a saying that "out of Galilee ariseth no prophet." To Nathanael it seemed doubly incredible that Nazareth in Galilee should produce the great one of whom the law and the prophets had spoken. To his incredulity Philip gave the best possible answer, "Come and see." The result justified Philip, for Nathanael also soon gave allegiance to Jesus in the same way the others had done, and Jesus thus had six disciples. The roll of honor is Andrew, John, Peter, James, Philip and Nathanael.

Lesson Teaching in Scripture Language.

1. "Him that cometh to me, I will in no wise cast out." John vi: 37.

2. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. xvi: 24.

3. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix: 29.

4. "He which converteth the sinner from the error of his way shall save a soul from death." Jas. v: 20.

Read this Slowly and Think.

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Is there anyone I cannot forgive?

Have I ever won a soul to Christ?

Am I trying to bring my friends to Christ?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Am I doing anything I would condemn in others?—[Presbyterian Banner.

When Jesus saith, Come unto me, he does not say, First love, then come. No! come to him that you may be made to love him. He does not say come because you are melted into contrition; but that you may be. Come not because you have a deep conviction of sin, but that it may be made deep. Come to him for everything, for help when weary, for hope when despondent, for comfort when in sorrow.—[Dean Hook.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Things that Endure. (Matt. vii: 21-37.)

Topic for February 4th.

(Christian Endeavor Day.)

One of the most harmful enemies of Christian growth is pious phrases. Many of us use language in our prayers and religious utterances very far beyond our experience and our comprehension. Terms and expressions have been handed own to us from the past which have been deemed suitable for address to deity, or for the conveyance of religious ideas. These we have copied in our speech without having the experience in our souls to which the language relates, or realizing the force of their meaning. We often hear people spoken of as being "very able in prayer," because they have compiled an address to the Almighty from the various Biblical terms and historic phrases in such a way as to give their prayer a rhythmic flow, an eloquent appeal and a devout intonation. When such a prayer is made in public and there is an artistic response by choir and organ the effect is very manifest.

* * *

By frequent and prolonged repetition of this practice, which amounts to a culture, we come to have the feeling that there is something really holy about it. The regular habit of joining in hymns and anthems with these lofty expressions, and to give the "responses" in mystical, religious periods, and to follow prayers that utter themselves in the choicest conceptions the ages have been able to produce, will soon persuade us that our own character somehow partakes of the sanctity of the occasion and the diction. Against that danger, not less imminent among Christian Endeavorers to-day than among the hearers whom Jesus faced, the Master warns his audience as he closes his sermon on the mount. There is no virtue in crying most fervently "Lord, Lord," or talking piously about the "baptism of the Holy Spirit," "living nearer to Jesus the coming year," or "being prepared to meet you in heaven." No, there is even danger in all this, unless with great diligence and sincerity we keep our purposes and conduct up to the level of our devotional language.

* * *

If this is to be a "Christian Endeavor Day," I know of no better use to be made of it than to try to deepen the flow of Endeavor life. Young people are especially exposed to the danger referred to in this article. Its avoidance must also be made in earlier days. Pious language far exceeding personal attachment is rarely corrected in later years. Almost every community has its saint (?), who can pray like a seraph while he lives like—well, like something less than an angelic being.

Wherever he exists he is a burden, an incubus and a sorrow of heart. Be thou not like him. Lift up your language. Fasten in your mind the loftiest conception of holy things. Appropriate the largest ideals the past can give you. But above all keep your purposes and your habits in close company with the inspiring songs you sing and the holy language of your prayers.

* * *

The simile with which Jesus closes his sermon on the mount is unmatched in any language. Nothing could be more timely for "Christian Endeavor Day." The two men building; the two houses constructed; the two foundations selected; and the two results of tempest trial. Ring over and over again that word "foundation." It does not matter much with what care a man builds his dwelling if he has not given heed to the foundation. Jesus notices no difference in the houses constructed. Equal strength, equal beauty, equal expense, equal enjoyment may have been in them. But the foundation was everything in the test. When is the foundation laid? Certainly not after the house has been built. In the home age; in the Sunday-school age; in the Christian Endeavor age; these are the days and years in which the foundation is laid. We may not be very clear on just what the foundation is, or how to apply the simile. But Jesus has not left us in darkness here. Everything is secured by hearing and doing "these words of mine."

* * *

Be sure and keep these two together—hearing and doing. Up to this time we have rung the changes on the "doing." That was well; but it is time for another note. We do not hear enough of "these words of mine" now. It is a want of the day. We need more listening to Jesus. That long program of music with the minister's sermon of twelve or fifteen minutes which we had the other Sunday may have been good for an ornamental house-building, but it was very poor for foundation-laying. That orchestra that played twenty minutes the other day at Sunday-school, and the marching and the general flitting about and what not, may have been a pretty piece of landscape gardening, but it squeezed the teacher's time for teaching "these words of mine" into such a little space, that very little foundation could be laid.

Our day schools seem to be in danger of doing damage to this foundation-laying. Their curriculum and their lessons assigned seem to ignore the Lord's Day altogether. In many of our colleges and universities it appears to be taken for granted that students have their Sundays for institutional study. Apparently it is forgotten that it requires time to hear "these words of mine," and so lay foundations that must stand up against the tempests later. It may be well to organize a tremendous army to attack the polls in the interest of reform and good government. But it might be even better for an irresistible protest to arise from Christian Endeavorers on this day against the encroachment made upon their Sunday opportunities to hear these "words of mine," thrust upon them by music lovers and school managers.

Key to the Bible.—An Englishman said to me, "Moody, did you ever study the life of Job?" I said, "No, I never did." He said, "If you get a key to Job you get a key to the whole Bible." "What has Job to do with the Bible?" He said, "I will tell you. I will divide the subject into seven heads. First, Job, before he was tried, was a perfect man untried. He was like Adam in Eden until Satan came in. Second, he was tried by adversity. Third, the wisdom of the world is represented by Job's friends trying to restore him. See what language they used. They were wonderful, wise men, but they could not help Job out of his difficulties. Men are miserable comforters when they do not understand the grace of God. Job could stand his scolding wife and his boils better than these men's arguments; they made him worse instead of better. Fifth, God speaks, and Job humbles himself in the dust. God, before he saves a man, brings him down into the dust. He does not talk about how he fed the hungry and clothed the naked; but he says, I am vile. Seventh, God restores him, and the last end of Job was better than the first. So the last state of man is better than the first. It is better than the state of Adam, because Adam might have lived ten thousand years and then fallen; therefore it is better for us to be outside of Eden with Christ than that we should be in Eden without him God gave Job double as much wealth as he had before, but he only gave him ten children. He had ten before his calamity came upon him. That is worthy of notice. God would not admit that Job had lost any children. He gave him ten here and ten in heaven."—[From "Fifty Sermons and Evangelistic Talks by Moody."

Quiet Lives.

"In a valley, centuries ago,
Grew a little fern leaf, green and slender—
Veining delicate, and fibers tender,
Waving when the winds crept down so low,
Rushes tall, and moss and grass grew round it,
Playful sunbeams darted in and found it,
Drops of dew stole down by night and crowned it:
But no foot of man e'er came that way;
Earth was young, and keeping holiday!

"Useless? Lost? There came a thoughtful man,
Searching nature's secrets far and deep;
From a fissure in a rocky steep
He withdrew a stone o'er which there ran
Fairy pencilings, a quaint design,
Leafage, veining, fibers clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us, the Last Day."

—*Anon.*

Home Circle.

REV. HENRY VAN DYKE, D.D.

A fallen leaf on a flowing stream, and on the water a moment's gleam
Of sunshine,—and the chilling gray o'erspreads more coldly the autumn day.
And once this had brought a pang to me, a sense of pain in my heart, to see
The leafless trees and the stubble sere, and the darkening face of the dying year.

It is not so now. My heart is glad, though every sight and sound is sad,
For I have come to realize that joy depends not on the skies.
The path of my duty holds along, through winter's storm and springtime's song,
And cloudy the day or stormy the night, the sky of my heart is always bright.

—*Sunday-school Times.*

Transforming Life.

The Arabian palm tree affords a beautiful illustration of what a human soul may do to sweeten and enrich and transform life for other souls. It stands, as the oriental proverb says, "with its feet in the sea and its head in the sun." It draws the unpalatable salt of brackish water into its roots and trunk and branches, purifies and sweetens it in its own vital life-current and then gives it forth in delicious, refreshing palm-wine to the thirsty pilgrim under a tropic sun.

A like service is possible for every lover of mankind. Life is what one human soul makes it for another. Its character is determined far more in this reciprocal way than individually. The adage says that "Life is what we make it"; but that is not nearly so deep and significant a truth as that life is what another makes it for us. It is brotherhood of sympathy and help that makes life good and sweet. We are all bound up in the mutuality of this loving relation. If another is the interpreter of life to us, we may be its interpreter for someone else. And one life may be the benefactor of many lives. There is no limit to the helpfulness of human influence. The beautiful thing about this benefaction of life to life is that when a painful experience comes to us interpreted by another soul, it is apt to lose all the bitterness that seemed to be in it before and grow sweet and blessed. How many times has bereavement, for instance, lost its heaviness and painfulness when we behold the same grief as ours enriching and uplifting and sweetening and broadening some other life, through which its true significance comes to us like the refreshing wine of the palm-tree, drawn from the brackish desert pool or the salt water of the sea. Left alone with sorrow, we might never have found this heart of sweetness in it. But some other soul transforms it for us: and so, perhaps, we may be transforming for another some misinterpreted experience of life.

It is the spirit with which we meet the discipline of life—and how much of its experience is disciplinary in character!—that determines the influence of our lives upon the lives of others. Not all trees make sweet wine out of brackish water. We must have that principle in us, corresponding to the life-principle of the palm, which finds and appropriates the inner good, the inner meaning, of all earthly experience. We must be full of the faith that will not be daunted, the courage and hope that will not be quenched, the sympathy that never fails. Such a soul can be a perpetual minister of good to every other soul. It can transform the so-called bitter things of life into a draught of heavenly sweetness and refreshment. It can clothe with new significance the trial, the disappointment, the deprivation over which another has been grieving. It can reveal the divine purpose in life and interpret the divine life in all seeming affliction. Blessed is such a mission and such a ministry as this—to be the interpreter of heaven to earth, the revealer of God's love and God's purpose in the government and betterment of his earthly children.—[Zion's Herald.

Linguistic Atmosphere.

BY CAROLYN SHIPMAN.

Every student of languages knows that the proper way to learn French is to live in a French family where nothing but French is spoken. The experience, the atmosphere, must be French. Dead rules become alive because they are applied conversationally, and, as they are applied, the student's mistakes are corrected. The letter of the language adjusts itself gradually to the spirit, and the result is correct, fluent speech. What I shall call "the linguistic atmosphere" influences the student, to whom correct speech becomes in time a habit born of experience under proper conditions. Thus he learns to speak the French language in the only practical way, by the natural method.

If this conversational, corrective method is used to teach foreign languages, why should it not be used to perfect the student's own language?

The first requisite is an atmosphere. How far does our linguistic atmosphere, in college and out of college, stimulate the student to speak correctly?

The acknowledged guides in matters of speech are educated men and women, either professional teachers or people of culture. Certainly trained men and women should habitually speak good English, pronounce words correctly, and observe "the elegancies" of social intercourse. I have recently taken careful, written notes on the inaccuracies of some of these "guides," and the following are some of the results of my observation:

1. "I *come* home early yesterday." (A school supervisor in Massachusetts.) (Corrected in the next breath.)

2. "I wouldn't if I were *him*." (A school supervisor in Massachusetts.)

3. "Any person could do it if *they* wanted to." (A school supervisor in Massachusetts.)

4. (*a*) "Be sure *and* return the mortars *just where* you found them." (Professor of chemistry.) (*b*) "It would be hopeless to try *and* guess." (College professor of literature.)

5. "You didn't have nearly *as* much as I." (Kindergarten teacher.) (Not a serious mistake.)

6. (*a*) "My test-tube *don't* break." (Two kindergarten teachers.) (*b*) "It *don't* make any difference." (College professor of rhetoric.) (*c*) "It *don't* pay." (College professor of political economy.)

7. "The way I knew it was *her*, was by her hat." (College professor of philosophy.)

8. "I don't know which I like the *best* of the two." (School supervisor. Principal of a school.)

9. "I can't make it *without* I have the pattern." (Principal of a school.)

10. "You do it *like* I do." (Principal of a school.)

11. "How many cards *is* there here?" (Professor of pedagogy.)

12. "Do you admire *these* kind?" (Teacher of English, with the degree of M. A.)

13. "If you like it *like* you like the man you marry." (College graduate, once a teacher.)

14. "*Your's* truly." (One of the best-known women essayists in the country.)

15. "Goin' and comin'." (Professor in Harvard University.)

16. "The book was *laying* on the table." (English teacher.)

Inelegancies. (Written.)

17. "It seemed best to have my name dropped from membership for remainder of year."

18. "Since I have been and shall ∧ unable to attend any of the meetings."

19. "I find my time *to* fully occupied."

God will forgive a large debt as quickly as he will a small one. His love is unbounded. We are not the judges of our own indebtedness. To break one commandment is to be guilty. Pride and selfishness are no small sins. Christ's ideal of morality is very high. To desire to sin is as wicked as to commit the actual deed. To desire to commit adultery is adultery; to desire to steal is stealing. We all alike come under great condemnation. The Holy Spirit cleanses us even of the evil desires. We never get to the place where we need no longer pray, "forgive us our debts." "He that thinketh he standeth take heed lest he fall."

Make a sacrifice cheerfully whenever one is made.

The Women's Burden.

They are slipping down the Channel, they are working down the Bay.
The keels that bear the mothers' sons, for whom the mothers pray.
From Solent and from Humber, from Mersey, Thames and Clyde
The mothers' sons of England go out on every tide.

By all the ocean gateways, where the light-capped headlands tower,
The ships that take the mothers' sons are sighted every hour.
They are ploughing through the Forties, they are beating round the Horn,
They are gliding over glassy seas, to greet the golden morn.

And some are for the fighting line, some go to wield the pen,
Within the pickets other trade, but all are fighting men.
Wearing every badge of service—wearing none, its much the same—
Even though they never know it, they are playing England's game.

And while the sons go trooping forth, to find, to take, to share
The White Man's Burden that we know,—have they no load to bear
Who choke their sobs, and say "farewells" and bide at home and long—
Who bore the sons of England—the mothers of the strong?

They bore, with pain and travail, they nursed upon their knees
The men who rule in many lands, the lords of all the seas.
They have learnt to bear their partings—when the time has come they know,
For last-born follows first-born on the way they have to go.

What of their mothers' burden, what of their sacrifice,
Can ye buy their love for a bauble, can ye pay their tears with a price?
For as much as the White Man's burden is borne by the sons they bare
Unto them let it be counted they carry their own full share.

And what of the plighted maidens, what of the new-wed wives,
Who go on every out-bound ship to share the driven lives,
Some wooed and wedded on English soil, some wed on the alien ground?
And the wan-faced women who journey Home, what of the Homeward-bound?

Brief are their joys and little their mirth in the glaring endless days,
They spend their strength in the unbought toil that earns small meed of praise,
They have given their youth to the grasping years, they have given the light of their eyes,
And motherhood's joys are bitter, for parting is sacrifice.

Well-loved and strong-souled singer, whose voice sounds from afar,
To the last, least, loneliest island where the burden-bearers are;
Who sang the song of the swaddled lives beyond the purdah's hem;
Master, these are thy kindred—hast thou no word for them?

—E. D., in the Pioneer.

The Secret of It.

"Where does the clerk of the weather store
The days that are sunny and fair?"
"In your soul is a room with a shining door,
And all of those days are there."

"Where does the clerk of the weather keep
The days that are dreary and blue?"
"In a second room in your soul they sleep,
And you have the keys of the two."

"And why are my days so often, I pray,
Filled full of clouds and of gloom?"
"Because you forget at the break of day,
And open the dreary room."

—Amos R. Wells, in St. Nicholas.

Little Crutches.

ELIZABETH W. DENNISON IN "CHRISTIAN WORK."

Up on the east side of the river, beyond the rush of the city, but within its limits, is a large, unoccupied space; unoccupied, that is, except by rocks, little and big, generous piles of tin cans and other rubbish. Doubtless the place is an eyesore to many passing it daily on their way to business or pleasure. But to every small boy and billy-goat in the neighborhood it is a grand playground.

Last summer it endeared itself still more strongly to the boys about there as the battle-ground of San Juan.

On the highest place, where the rock had been blasted, making a perpendicular wall on one side, the boys built their fort. All the stones that could be carried or rolled by the boys were pressed into service. The walls of the fort rose rapidly under the eager though unskilled hands. The cannons, made of tin cans, were numerous; for the tin-can crop was always a plentiful one. An old Christmas-tree, stripped of its branches, made a splendid flag-pole.

Little Jane, an ally in all the boys' escapades, made a fine flag of rags collected for the purpose from several friends.

Mustering recruits proved a serious undertaking, as all insisted on enlisting under the American flag. Might, not right, settled it at last by compelling the smaller "kids" to be Spaniards, and drawing lots for one of the older boys to be their leader.

Little Jane, as Clara Barton, with the "kidlets" in dresses for wounded soldiers, and a few delighted girls for nurses, completed the organization.

The generals were allowed three days for drilling their armies; that being considered by the soldiers an unnecessarily long time. They were not allowed to drill near the fort, lest they knock it down. It was decided also that the flag-pole should not be in place till the day of the battle, as the walls of the fort seemed rather shaky.

Teddy O'Brien acted the role of Colonel Roosevelt, partly because he was a favorite with all, and partly because his name was Teddy. He covered himself with glory during the drill days, giving his orders in a loud, clear voice, and carrying himself proudly as became a soldier. Then, too, his uniform, decorated elaborately with gold-paper buttons by his patriotic sister, Little Jane, was the envy of all the boys.

Little Jane, called so to distinguish her from a cousin, a larger girl of the same name, was a slender, blue-eyed child who entered heart and soul into all the plays and escapades of the boys. She wore her hair in two short braids which stood out almost straight from her head, and when she was much interested the little braids seemed fairly to quiver with excitement.

Hot and depressing as was the day of the battle, not one soldier was missing from his post. "Clara Barton" had borrowed an old quilt and a strip of rag carpet, and contrived to fasten them up so as to shade her sick soldiers.

Teddy led his soldiers valiantly up the little hill, and took the fort amid the cheers of his "Americans" and the howls of the frightened "Spaniards."

Somehow—no one knew quite how—part of the fort and several of the soldiers fell together over the side of the big rocks down into the hollow made by the blasting.

Two of the boys were up in a moment, bruised but not much hurt; but Teddy was pinned down by a large stone. His voice trembled as he called out, "Never mind me, boys; get the fort, and run up our flag first." But Spaniards and Americans called truce, and came to Teddy's help.

In the long hot weeks that followed the broken leg made Teddy's life hard to bear. His home was little more than a shanty and stiflingly hot. But little Jane contrived a hospital tent out in the vacant lot, and often the boys carried their wounded leader out in the morning, and back to the house at night. Later, when his foot was better, Little Jane made him a pair of crutches by fitting the mallet ends of two broken croquet-mallets, which she found among the rubbish in the empty lot, on to two old broom-handles sawed off at the right height.

Teddy stumped about cheerfully on them, and was greeted by the boys as "Crutches." The name clung to him and he was soon known through the neighborhood as "Little Crutches." The boys were delighted to have Teddy's help again, for he at once organized his troops, and began to drill them. The fort was moved to a safer place. But the battles enacted each week took place with Teddy for a spectator, for cracked broom-handles are unsafe "weapons" in the thick of a fight, the Colonel found.

Owing to lack of care and not having a doctor at first, Teddy has been crippled for life. He has found some consolation in the fact that he was wounded in battle, and that he is a hero among the boys.

The boys decided that they ought to mark the spot where their leader fell. In a park, some distance away, about a week after that battle, there was one less sign to "Keep off the grass." A few days later, below the fort there was a sign suspiciously like the one which had disappeared from the park. On it was,

> This is too show whare Teddy fell
> he wuz orful brav

Little Jane longed for a pair of "boughten" crutches for Teddy. The boys came to her help, and decided to get them, the "Americans" to give one and the "Spaniards" the other. Money was scarce, but sacrifices were cheerfully made. Little Jane sold her "best Sunday-go-to-meeting" hair ribbons, and wore her common ones for best, while bits of string served for every-day wear.

It was nearly Christmas before enough money was collected. Little Jane, with the two biggest boys, chose the crutches and composed the presentation cards.

On Christmas morning when Teddy woke, he found his new crutches crossed at the foot of his bed. Each bore a large pasteboard card. The first one said:

> This crutch is frum the American
> Army bekus we miss you awfuly
> the battle ant half the go without
> you.

The other read:

> This crutch is frum the Spaniards
> we are sorri you are hurt.

Why People Call Her "So Nice."

Always shielding others at her own expense.

Avoiding discussions in the presence of a third party.

Apologizing without reservation when an apology is needed.

Conforming her tastes, when visiting, to those of her hostess.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Wearing the breast-plate and shield of "malice toward none, love for all."

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed.

Taking no notice of accidents which happen to others, unless she can give aid.

Drawing checks on her own happiness to bridge over the impending bankruptcy of another.

Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure.

Making no unnecessary allusion to any subject which is known to be disagreeable to another.

Dressing suitably, with consideration for the feelings and the wardrobes of those about her.

Writing letters to those who have benefited her in any way, and to whom she may give help or cheer.

Showing herself happy when she is enjoying herself, and remembering it is a pleasure to others to make her happy.—[Great Thoughts.

Rules for Young Christians.

1. Never neglect daily prayer; and when you pray remember that God is present, and that He hears your prayer.—Heb. xi: 6.

2. Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules.—John v: 39.

3. Never profess to ask God for anything which you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are, and make you what you ought to be.—John iv: 24.

4. If ever in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it.—Col. iii: 17. If you cannot do this, it is wrong.—Rom. xiv: 23.

5. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word be true?" and if both cannot be true, believe God and make your own heart the liar.—Rom. iii: 4; I John v: 10, 11.—[Presbyterian Banner.

"Son of man, prophesy to the bones." God says, "Do what you can; bare, white, glistening though they be, preach; roll away the stone of do-nothingism and mere lamentation, and then trust Me for the quickening breath".—[John McNeil.

How much time do I spend in prayer?

Church News.

Northern California.

Guerneville.—Sunday night Rev. A. E. Arrington preached a sermon which produced a powerful impression, and as a result ten persons made confession of Christ.

Santa Cruz.—The past year has been a very successful one in the Sunday-school. There are 27 teachers and 5 officers. The enrollment for the year was 322. Receipts averaged $5.20 a Sunday. Miss Morgan has many plans for this year by which it is hoped to increase the usefulness of the school.

North Berkeley.—The annual meeting was held Wednesday evening of last week, with a large attendance. The reports were all encouraging, seventeen having been added to the church roll, and over forty new scholars in the Sunday-school, which now has an enrollment of 204, 171 being present last Sunday. For the first time in its history this church met all its running expenses within the year without any outside aid. Rev. O. G. May, the efficient clerk for seven years, was elected deacon, but refused to accept the clerkship. Miss Edith Sprague was elected clerk. Refreshments were served by the ladies.

Stockton.—The year closed favorably for the Congregational church as to finances. The salary and all debts were reported paid, leaving a small sum in the treasury. The church has taken on new courage since the pastor decided to decline his call to Oakland, and to remain in his present field. There is a new illustration of the value of an extended pastorate in increased influence in a congregation and community. Mr. Sink has seen changes many times over in the other churches during his more than ten years' pastorate. A new building, in a better location, at no distant day, is looked forward to with confident hope. A series of special preaching services are contemplated in a few weeks.

Niles.—The church observed the Week of Prayer, holding meetings every evening except Saturday. As there was much interest and several hopeful conversions, the meetings continued a second week. Rev. W. W. Scudder of Alameda preached on three evenings, and Rev. W. H. Cooke of Sunol one evening. The sermons preached by these brethren were very helpful to all who heard them, and led a number to decide for Christ. The renovation of the church, begun last summer, has now been completed by the purchase of new and beautiful cushions, adding much to the attractiveness of our house of worship. Rev. J. C. Dorward spoke of his work in Natal on Sunday, December 31st.

Sacramento.—Rev. F. E. Clark, D.D., preached in the Congregational church Sunday morning. In the afternoon a Christian Endeavor rally was held, filling the large church above and below. At this service Dr. Clark reviewed the Christian Endeavor movement from its inception, showing its gradual spread over the whole earth. His wife, who is a modest and most effective speaker, also spoke, telling of Christian Endeavor as she had seen it in all lands. Mr. and Mrs. Clark, with their son Harold, are on a trip round the world. They expect to sail from San Francisco Wednesday, 24th inst. Rev. C. A. Dickinson, D.D., of Berkeley Temple, Boston, who is, with his wife, on a visit to the Coast, worshipped in the Congregational church, Sacramento, on Sunday last. Dr. Dickinson expects to stay some weeks in this vicinity.

Decoto.—We have received the present of a fine bell weighing 1,000 pounds, from the First Congregational church of Redlands. This bell was purchased in 1882, through the labors of the Ladies' Aid Society there, and for sixteen years rang out the gospel call from the church which was dedicaed on Lugonia Terrace in 1883, variously designated as the "Second Church of San Bernardino," the "First Church of Lugonia," the "First Church of Redlands," and the "Lugonia Terrace Church of Redlands." Since the union of the two Redlands churches the original building on the Terrace has been sold, and the bell has been very kindly donated to us. Its original cost was about $250. The Ladies' Guild has recently given two very successful entertainments—the annual bazar in December, netting over $100, and a play called "A Scrap of Paper," on January 13th, at which about $50 was cleared. The annual church meeting was held on Wednesday afternoon, January 3d, at the residence of J. H. Hayes. The former officers were re-elected. Mr. Paul Martin, principal of the Decoto school, was chosen as deacon.

Southern California.

Corona.—The annual meeting revealed growth nearly all along the line the past year. Every department of the church closed the year with all bills paid and money in the treasury. There has been special growth in the Sunday-school attendance. Much-needed repairs are being made in the buildings and on the grounds. The San Bernardino District Association meets with this church the first of May next.

Pasadena Lake Avenue.—Mr. D. S. Merwin, who served the church faithfully for two years as organist, has accepted the same position with the First church of this city. Recently the church enjoyed a most interesting address by Rev. Geo. H. Filican of Armenia. A profitable Sunday-school Institute was conducted in the church last Saturday and Sunday by Rev. H. P. Case, Field Superintendent. The program was made up of practical topics,

intended to awaken interest and increase activity in the work; the speakers were our own Sunday-school workers. The Sunday-school has organized a home department.

San Bernardino Bethel.—The week of prayer was observed at Bethel Congregational church, San Bernardino, by special meetings. We were most fortunate in securing the help of Rev. C. S. Billings, evangelist, from Los Angeles. The attendance was encouraging. About fifty signed cards, twenty-five of whom have already united with the church. Mr. Billings is a sweet-spirited courageous worker. He gives chalk talks that are very clear and carry conviction home with them. He has a wonderful gift for bringing the people to help in his meetings, and leaves them stronger in Christian experience and full of zeal for the Master's work. We heartily commend him as a "Workman that needeth not to be ashamed, rightly dividing the word of truth."

Oregon.

Salem First.—The church closed the old year and begins the new year in fine spirits. The Sunday-school made an excellent record in 1898, but in 1899 it took a decided step in advance, having contributed $100 for missions. The benevolences of the church were an improvement over previous years. The week of prayer was observed by the church and the services were well attended. Last Sunday was "communion day." Five persons were received into the fellowship of the church and others are coming in soon. The congregations were never better than now. At the evening service the pastor spoke on "The Book of Genesis—Its Message." Every one was surprised at the interest manifested by the large congregation. As a consequence a series of sermons on books of the Bible will be given by the pastor. The people evidently desire to know what the reverend scholarship of today has to tell us about the Word of God.

State Convention.

The nineteenth annual State convention of the Young Men's Christian Associations of California will be held in Redlands, February 8th to 11th, 1900. Among those to assist in the convention will be Mr. C. K. Ober of Chicago, and D. A. Sinclair of Dayton, O. Rev. W. C. Sherman of Sacramento will have charge of the Bible Study. Friday afternoon will be devoted to a conference on the great problem of the church, "How to Reach Men." The relations of church, Christian Endeavor Society and Association will be fully considered in this connection. Dr. Hugh K. Walker of Los Angeles, and Edward Hahn, Esq., of Pasadena, lead the discussion. Pastors and young men from churches in towns having no Associations will be welcomed as honorary delegates. The railroads give one and one-third fare, on certificate plan.

Richmond Congregational Church.

Seventh Avenue and Clement Street, San Francisco.

Opening Service Sunday, January 21st.

The opening service of the new church, held on Sunday, January 21st, at 3 o'clock, was a very interesting occasion. Extra seats had to be provided for the congregation, which filled the building and which joined heartily in the doxology, with which the service began, and the hymn St. Gertrude, which followed the invocation by Dr. S. H. Willey. An excellent double quartet of young people of the church rendered, in a very creditable manner, the anthems, "Praise the Lord, O Jerusalem!" and "Praise Ye the Father."

The Rev. C. S. Nash, D.D., offered the prayer. The pastor, Philip Coombe, read the 118th Psalm and gave a short address of welcome to the ministers and friends for their attendance and co-operation.

Dr. Cherington, who was the first speaker in a number of short addresses, spoke of man's spiritual nature and its demands, showing, in his forcible manner, that the churches are built and sustained to supply these demands, that they are places where God meets with his people and fills them with his own fullness.

Dr. C. R. Pomeroy, formerly Chancellor of Puget Sound University, and a resident of the district, spoke heart-cheering words of appreciation of the work done by the church and its pastor and of the interest he was sure every good citizen would take in that which stands for the best that is in humanity, in individual, social and political life, and declared that a Congregational church represents what is most elevated, broad and progressive in religion.

Dr. J. H. Warren's address on Christian optimism was characteristic of himself, and set forth the hopefulness in which the Sunday-school was started by Deacon Stephen S. Smith, in which the work had been carried forward to the result before the audience in the handsome structure whose windows, all of them memorial, opened straight into heaven and toward the great white throne.

Dr. Wm. C. Pond emphasized the great mission of the churches as the agents of God for the salvation of men and women and children, and expressed the wish throughout his earnest address that this church might be a place of redemption in which very many souls might be translated out of the dominion of darkness into the kingdom of God's dear Son.

The Rev. Wm. Rader, in his usual happy manner, congratulated the pastor upon his having friends in both America and England and on his ability to get his ministerial brethren to do what he desired of them. He defined the architecture of a beautiful church as an embodiment of service and honor, showing that the service of Christ stands for action and that the opening of a beautiful church building

is the expanding of a bright light toward the sky, with the object of leading all men to seek the path of the just, which shineth more and more unto the perfect day.

Dr. George C. Adams spoke very enthusiastically of the worth to a community of a fine looking church edifice, of its value to the children and property owners, showing that children form a very early estimate of religion by the character of a building known as the house of God, and said that it is very important to them that a structure known as the house of God should be of the very best architecture, material and workmanship, and that desirable citizens seeking homes were always influenced in their selection of a locality by the appearance of the churches in it. He gave very forcible reasons why the people in a community should help those who endeavored to erect church buildings that are a credit to a city.

After these addresses, which were heard with close attention by all present, the pastor, Philip Coombe, stated that there had been put into the building in money and donations a total of about $9,500. He expressed his gratitude to Mr. Stephen S. Smith, the donor of the corner lot, 75x120, and a benevolent contributor to the salary of the pastor for several years, to the business men of this city and others who had subscribed generously toward the building fund, saying that a number of sums had come to him without solicitation, and that some subscriptions had been doubled. He expressed the hope that the conditions might soon be met upon which several thousand dollars could be obtained from the Congregational Church Building Society in New York City. He asked the audience to help to meet these conditions and announced a service for the next Sunday morning in memory of the Saints in Light whose memorials were in the church, viz., a handsome Bible that cost one hundred dollars, and an individual sanitary communion outfit, consisting of four solid silver plates, and four chalice holders, the voluntary gifts of Mr. James R. Garness, in memory of his beloved wife; and the burnt glass memorial windows, in memory of Caleb Sadler, John S. Wood, George Barstow, J. F Hergens, Margaret E. Brock, Mary H. Smith, Miranda Churchill, and Mary Coombe.

Dr. S. H. Willey asked God's blessing upon the subscriptions which had been taken up, after which the congregation sang "Coronation," and the benediction was pronounced by the Rev. F. I. Wheat.

A good congregation attended the praise service in the evening, which took for its theme "Trust in God," and in which the pastor preached on the divine strength and how we may have it.

The subscriptions asked for at the afternoon service have continued to come in since, and this six-year-old church is hopeful that it may soon be able to have the building clear of indebtedness.

Oregon Letter.

By George H. Himes.

It is with a deep sense of personal loss that I pay a few feeble words of tribute to the memory of Rev. F. A. Simmons, D.D., late President of Fargo College, North Dakota. The story of his home missionary labors in that State became quite familiar to me through the Home Missionary long ago, and his later efforts in connection with the college only served to impress me still more deeply with the sterling qualities of genuine Christian manhood which he possessed to such an eminent degree. The conception I had formed of President Simmons through these years of acquaintance with him, gained solely through our church press, were intensified by personal contact with him for the first time during the Tenth National Council of Congregational churches, held in this city July 7-16, 1898, and the three weeks following, during which he supplied the pulpit of the First church of this city. In these days it was my privilege to be given his confidence to a degree, and then it was that I came to know something of the spirit of the man; something of the source of his inspiration; something of the lofty ideals that he had with reference to the college, the upbuilding of which he felt was to be his life work, in its influence in forming character in its highest sense in young men and women. The last time I saw him was on August 9 1898. Then we were fellow-travelers to Tacoma, Washington, and the journey was one long to be remembered. Even then he was not a well man, though his appearance did not indicate it, and he believed that he had many years to devote to his chosen field of effort; although with a full appreciation of the uncertainty of life, it was his determination to fall, if fall he must, in the harness. Dr. Simmons was no loiterer by the way. He was a builder of a strong type, and Fargo College is the best monument to his worth, to his vigorous personality and to his consecrated Christian manhood.

The report of the Portland health officer for 1809 shows the death rate of this city to be a trifle over eight persons to the thousand—not equalled by any city of its size in this nation This has been the case ever since the Bull Run water system came into use. This includes all cases brought here from abroad for treatment at the hospitals.

The adjourned annual meeting of the First church was held on the 18th inst., and reports of all the activities of the church rendered. While all has not been accomplished that was desired at the beginning of the year, yet affairs are in a generally healthy condition, with the prospects for the future much brighter

than at the beginning of the year for a good while.

On the evening of the 17th inst. a Y. P. S. C. E. was organized at Oswego, in connection with the church there. A company went thither from the Y. P. S. C. E. of First church to assist. The new organization starts out with a membership of fourteen. The Oswego church, with that at Sylvan, is under the pastoral care of Rev. D. B. Gray. He also preaches occasionally at Beaverton and Tualatin.

Rev. J. M. Barber of the Sherwood church will begin services soon at the Sheridan church. That town is growing rapidly, and it seems as if there ought to be regular ministrations there.

So far there has been no winter weather here. The lawns and grass plats everywhere are as green as in May, and flowers of the season are in bloom in the open air. There has been some rain, of course, but this gives no occasion for an apology to an Oregonian. What the future has in store for us cannot be told, in point of weather; but judging by the past there is no occasion for misgivings.

Washington Letter.

I. Learned.

Our Congregational people throughout the State will be surprised at the announcement which the telegraph has brought us from St. Paul, of the death of Rev. Clarence L. Diven, formerly pastor of our church in Olympia. Dr. Diven was a man of unusual intellectual ability and a strong preacher. Sometimes he was almost too philosophic in his presentation of truth to interest the average hearer, and his congregations were not large, perhaps, partly on that account. He was a genial, large-hearted, lovable person to those who were acquainted with him and had a large circle of friends in Olympia during the three or more years of his pastorate. He received his honorary degree of Doctor of Divinity from Whitman College and that of Doctor of Philosophy from Chicago University. Upon leaving Olympia in 1896 he was for some months in the East without a pulpit, but later accepted a call to a Unitarian church in St. Paul, of which, we suppose, he was pastor at the time of his decease.

Pastor Winchester of our Snohomish church has issued a neat informal pastoral letter to his church and congregation. They have received thirty-seven members during the year and dismissed or otherwise removed sixteen, leaving them a net gain of twenty-one. Their collections for home expenses were $1,043.24 and their benevolences have been about $75. The organization of this church is one of the most complete in the State. The year was closed without a deficit and the pledges for the new year promise well for meeting every current expense.

Mr. and Mrs. Alex. Proctor, who have been identified with this church from its organization, have recently removed to Seattle and were by letter received to Plymouth church at its last communion.

Prof. and Mrs. Alex. Proctor, who have been gone to Colfax from Snohomish, are proving to be very helpful in their church work, and Prof. Ransom has been made Superintendent of the Sunday-school.

The special meetings at Edmonds, where Pastor Arnold is being assisted by Evangelist McGregor, are bringing out much of the true revival spirit for a number of the strayed and "dropped out" members have renewed their pledge to God. The church is really revived and a number have been converted; several are apparently under conviction. Pastor Arnold finds Brother McGregor an active, devout, earnest evangelistic worker and worthy of such employment among any of our churches where the pastor feels the need of such assistance.

Rev. Preston B. Jackson of Sprague will preach at North Yakima on the 21st.

Rev. Harry W. Young of the C. S. S. and P. S. is at Granite Falls for a few days.

Mrs. Lydia T. Bailey supplies morning and evening at Taylor church, Seattle, on the 21st.

This church has just introduced the new Chapel Hymnal into its services, and the Sunday-school has also secured new singing books.

The Y. P. S. C. E. are planning for a new carpet, which they expect to have laid before the arrival of the new pastor, who is expected on February 2d.

Seattle, January 21st.

The public will be pleased to know that the original Nashville students are to give one of their inimitable concerts at Calvary Presbyterian church, San Francisco. It is needless to say that it will be an evening of enjoyment to those who attend. They present the negro as he appears in his church, in camp-meetings, and also in the songs of the cabin home and of the plantation. Their music is weird, melodious and striking. Admission, 25 cents.

Mt. Holyoke College secures as its President, to succeed Mrs. Elizabeth Storrs Mead, Miss Mary E. Wooley, daughter of the pastor of the Congregational church at Pawtucket, R. I. Miss Wooley has been for some time a professor at Wellesley. She was the first woman to receive from Brown University the degree of B. A.

The statutes of Massachusetts provide that "every town and city of 20,000 or more inhabitants shall maintain as part of both its elementary and high school system the teaching of manual training." This is an admirable provision.

East Washington Notes.

By Iorwerth.

Various annual church meetings recently held indicate progress in all lines of Christian work. At the meeting of the Second church of this city, held last week, all reports submitted were of an encouraging nature. The current expenses of the church had been met and the indebtedness on the building reduced about $500. The membership has reached 220, making a net gain of 22. The congregations, especially Sunday evening, and the Sunday-school tax the capacity of the building, and there is real need of enlargement. The church starts out with renewed courage and great expectations. The pastor, Rev. Wm. Davies, spent last week at Walla Walla preaching every evening in the new church recently dedicated.

The church at Medical Lake held its annual meeting last week, when all the officers of church and auxiliaries submitted reports, all indicating a healthy growth. During the year there were added to the church 18 on confession of faith and 6 by letter. The Sunday-school has a membership of 160, and an average attendance of nearly 100. This church is in the midst of a series of meetings at this writing, with Rev. H. C. Mason and Rev. F. B. Doane assisting Pastor Jones.

Rev. H. C. Mason of Pullman preached at Westminster church last Sunday and gave special satisfaction.

Dr. G. R. Wallace, from Chicago, will occupy Westminster pulpit the rest of this month.

Rev. F. C. Krause of Hillyard and Rev. Edmund Owens of Springdale have just returned from Rosalia where they have been assisting Rev. J. P. Cary in a series of ten days' meetings. As a result of the meetings, in addition to the pastor's efforts, twelve united with the church who had been members of the United Brethren church that existed in the place until recently.

The annual meeting of the Pilgrim church of this city was held this week and indicated a progress, both financially, numerically, and otherwise; net increase of members, 8. During last year 37 members of the Sunday-school signed cards indicating their purpose to live Christian lives. Some of this list are held as probationers. The Sunday-school has an enrollment of 200 and an average attendance during the last quarter of 141. Rev. Rosine M. Edwards spent the first two weeks of January at home in Spokane, and preached at the Pilgrim church and at Hillyard. She returned to her field at Tolt this week. Rev. A. J. Thorander of Chicago, an evangelist working under the auspices of the Scandinavian Christian Alliance, preached at the Swedish church, this city, several evenings last week.

Spokane, Wash., Jan. 20th.

The Call to the Universal Day of Prayer for Students.

In accordance with the decision of the General Committee of the World's Student Christian Federation, Sunday, February 11th, 1900, is appointed as the Universal Day of Prayer for students. The Committee which has approved this day includes official representatives of the Christian Student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, the United States, Canada, Australasia, South Africa, Japan, India, Ceylon, China and other mission lands, including 1,300 student societies, with a membership of over 55,000 students and professors. During the past two years this day has been observed in over thirty different countries by Christian students and by people specially interested in the work of Christ among students. Wherever there has been thorough preparation, and the spiritual meaning of the day as a day of intelligent and heart-felt thanksgiving and of fervent intercession has been realized, the observance has been attended with marked and blessed results.

The paper at the meeting of the ministers of San Francisco and vicinity last Monday was a valuable one. It was by the Rev. H. M. Tenney of San Jose, on the subject, "The Relation of the Pastor to the Benevolent Work of the Church." Mr. Tenney showed that giving is essential to spiritual life, and that the pastor should be the herald and interpreter of the divine law of giving. Proportion in giving was considered, and it was shown that a church, to be a living church, must reach out beyond itself. Next Monday Rev. W. W. Scudder will present a paper.

Rooted in Christ.—In the country there are sometimes seen great trees blown over and torn up by the roots, and the occasion of it was the shallow soil. So it is with many professors—they for awhile believe, but in time of temptation they fall away, because they had not been rooted in Christ. This points to the inward and outward growth of the Christian. The only way to keep from falling is to grow.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—[J. R. Miller.

The Day of Prayer for Colleges will be observed at Pacific Seminary. Prof. Mooar will lead in services at 4 p. m. to-day.

SOME RECIPES

The *Country Gentleman* gives these recipes for nut cakes. Butternuts, hickory nuts or black walnuts may be substituted for one another in the recipes:

Hickory-Nut Cake.—One cupful butter, two cupfuls sugar, one-half cupful milk, one cupful chopped raisins, one cupful chopped hickory nuts, four eggs, one-half teaspoonful lemon juice, two cupfuls flour. Bake in two loaves and ice the top and sides.

Peanut Wafers.—Half cupful butter, one cupful sugar, one-half cupful milk, one-half teaspoonful soda, two cupfuls flour, one teaspoonful lemon juice. Spread evenly over a baking pan and strew the surface thickly with peanuts that have been crushed under a rolling-pin. Bake to a light brown.

Hickory-Nut Gingerbread.—One-half cupful each molasses and brown sugar, one-half cupful sweet milk, one egg, one-fourth cupful butter or drippings, one teaspoonful each soda and ginger, one-half teaspoonful salt, two small cupfuls flour. Pour into a shallow pan and strew the top with a mixture of pounded hickory nut meats and brown sugar. Bake fifteen minutes in a moderate oven. Gingerbread and butternuts, (the latter mixed in the loaf) make a good combination.

The following receipts are from the *American Kitchen Magazine:*

Chicken Croquettes.—One cup cold chicken (white part) chopped and mashed to a powder. Season with salt, celery salt and cayenne, add one cup thin cream sauce, or more if it will absorb it. Cool,

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NELLIE CAMERON.

Subscribed and sworn to before me, this 3d day of July, 1899.
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GET THE BEST

shape in cylinders, roll in fine bread crumbs, and fry one minute in deep, hot fat.

Bavarian Cream Pudding.—Soa one-half box gelatine in one-ha cup cold water till soft. Dissolv

one pint of boiling milk, with ree-fourths cup of sugar. Strain into the well-beaten whites of ır eggs, and add one teaspoon nilla. Stir well and when slight- thickened, fold in the whip from e pint of medium cream. Add e cup French fruit, cut fine, and rn into a mold. Serve with boiled ıstard sauce.

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Waffles.—Mix one pint of flour, two level teaspoons of baking powder, and one-half teaspoon salt. Add one and one-fourth cups of milk, three well-beaten egg yolks, two tablespoons melted butter and three egg whites beaten stiff. Cook on hot greased waffle iron. Put the waffle iron over the fire; there should be room enough to swing it over. In greasing it, put a bit of clear fat pork on a fork, or put a small piece of butter on a clean cloth and rub over both griddles. The heat will melt the butter and let just enough of it go through the cloth. Close the griddles and turn them that the fat may run evenly over them. Pour the batter into the center and let it run about two-thirds of the way, when the cover is dropped into place the mixture will spread to the edge. Cook about one minute on one side, then insert the irons and cook a little longer on the other. If you are sure the iron is clean and smooth, and thoroughly hot, you may cook them without any greasing. A colored cook in the South says she never greases her waffle iron, and I have recently found that these delicious cakes can be baked perfectly without the annoyance of sizzling, smoking fat.

Character is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ he ought to present such an attractive apparel before the world that others should say to him, "Where did you get this? I want one just like it."—[Theodore L. Cuyler, D.D.

If our lives are failures, it will not be because we do not reach the sphere which we had set before our ambition, but because we do not perform the duties of that sphere in which God has kept us. He ordaineth our lot, and to serve him faithfully where he has placed us is life's highest success.

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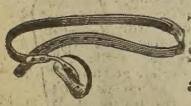

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